

UKRAINIAN NATIONAL IDEA AND IDEOLOGY OF ORTHODOX CHRISTIANITY

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Abstract

Many experts in the history of Ukraine are convinced that the national idea of our people should be sought in the self-consciousness of Ukrainians who lived in the era of foreign rule after the collapse of Kievan Rus when Ukrainian lands were ruled by Lithuania, Poland and later Russia. at that time there was the greatest threat of losing national identity and dissolving among the neighboring conquering states; therefore, such a common idea was extremely necessary, which would not allow for final assimilation and help to preserve ethnic integrity.

Introduction

We can't disagree with that. But who exactly, to some extent, should be considered the representatives of all-Ukrainian interests in that great historical period? Often the most important defenders of the rights and freedoms of their compatriots in this day are rightly called the Cossacks, a community of free Ukrainians who, according to the famous Canadian historian Orest Subtelny, were very serious about defending Christianity and their people. fighters for the people's good [1]. Undoubtedly, the Ukrainian "fraternities" of the 16th and 17th centuries were also consistent defenders of the people's interests ., which, according to Professor N. Talberg, were registered under the so-called Magdeburg law, which allowed them to use broad rights of self-government for the free protection of the Ukrainian folk faith and the Church [2]. Let us ask ourselves the question: what kind of faith did the Ukrainian people consider their own during this difficult period, and what kind of national faith did the Cossacks defend? The answer is one - Orthodox Christianity! Well-known historian and the first president

of Ukraine Mykhailo Hrushevsky claimed that the Orthodox Church was the only national representative of the Ukrainian nation, its national symbol, and at the same time a support for national culture. In his opinion, the Ukrainian society of the Cossack era saw and felt that the only basis on which at that time it was possible to unite all strata and parts of the Ukrainian people, remained the ancient Orthodox religion, which was directly related to the very concept of Ukrainian or, as they said then (according to the old tradition of the Kiev state) - Russian life [3,224-225]. That is why the fraternities, first of all Lviv and Kyiv, together with the Cossacks relentlessly defended the Orthodox faith, seeing in it the very essence of the national idea and culture, and believing that with the fall of the Orthodox Church all national life will collapse [3,244].

Thus, historically, the Ukrainian national idea from the very beginning of its formation was directly related to the ideology of the Orthodox Christian Church. But it should be noted that the national idea of Russians, our closest neighbors, is also related to Orthodox Christianity, and Russian state law recognizes the exclusive role of Orthodoxy in the history of Russia, in shaping its spirituality and culture, as stated in the Federal Law on Freedom of Conscience and religious associations from 19.09.1997 [4]. And yet Russian and Ukrainian national ideas, in our opinion, in some ways differ from each other. The Russian national idea is based on the doctrine of the "Third Rome", which was first reflected in his instructive letter to Tsar Vasily III in 1523 by the Pskov monk Filofei, as noted in the work of the famous modern historian Dmitry Pospelovsky [5]. This means that after the fall of Constantinople in 1453, the Russian Orthodox state began to consider itself the host of Byzantium, the "Second Rome", ie the missionary state, which must on the one hand protect the interests of all Orthodox peoples, especially neighbors, and on the other - enlighten the world Christianity are those tribes that have not yet undergone Christianization. And as many preachers of the Word of God came out of Rome and Constantinople, who went to different countries with the news of Christ, and Moscow became the center of the spread of the light of the Gospel doctrine among other nations. Ukraine, on the other hand, never claimed the role of a missionary state, its main task was to preserve and pass on to posterity the high level of spirituality and morality that was nurtured in the popular environment. as a result of the processes that took place

centuries after the baptism of Russia in 988 by Prince Vladimir, and which were closely linked to the patterns of Greek asceticism and jealousy, as Ukraine maintained contact with the Greek Orthodox Church much longer than, for example, Russia. The fact that ethnic Ukrainians after the breakup of Kievan Rus not only did not renounce the Orthodox faith, despite persecution by Polish Catholics and constant wars with Turkish Turks, but also did not persecute anyone for their different religious beliefs, testifies to true devotion. To the Orthodox Church on the one hand, and to conscious religious tolerance on the other, which would be almost impossible without a sufficiently high level of spiritual development of Ukrainian society itself. Thus, the national idea that united the Ukrainian people in the past and which is able to unite it today, in our opinion, is to realize the great potential of spirituality and morality of the Ukrainian soul, a potential that historically could be revealed only through the highly spiritual ideology of the Orthodox Church. And since Ukraine is on the border between Europe and Asia, it should be a model of highly spiritual moral life for both the west and the east of the Eurasian continent - this is, in our own opinion, its national idea.

Now that we have been able to define the national Ukrainian idea as cultivating a highly spiritual and moral society within the ideology of the Orthodox Church, in order to be a clear example of good social order and human behavior to our western and eastern neighbors, we must determine the methods by which we will be able to restore and maintain a high level of spirituality and morality in Ukraine itself. Experts know that a person's resilience and behavior are seventy percent dependent on upbringing, with the greatest influence on family, school, and close friends. In Soviet times, a very effective system of Orthodox education was lost, thanks to which the child was brought up from an early age on the basis of highly spiritual principles of the Orthodox tradition: personality. In modern Ukraine, we have no alternative to such a system of education, moreover, the educational process itself is left to chance, and spontaneous education leads to the fact that the level of morality of our society inevitably falls. That is why, in our opinion, it is necessary to return the Orthodox system of education and adapt it to the realities of the current situation in Ukrainian society. First, it must be recognized at the state level that not only the history and culture, but also the

national idea of our country are directly related to the ideology of the Orthodox Church (as several European democracies, such as Russia and Greece) have done. Secondly, to introduce into the system of school education from the junior classes the obligatory teaching of Christian ethics, or the Law of God, ie such a subject, following the Ukrainian national idea. And thirdly, to introduce state censorship on those types of social activities that have the opportunity to negatively affect the way of life and behavior of certain segments of the population and society as a whole. This applies, first of all, to the means of radio and television communications, because it is always necessary to check the following: whether the content of certain radio and television broadcasts corresponds to the national Ukrainian idea, and whether they harm the spiritual and moral level of our society. But such actions should not be considered contrary to basic democratic principles, because Democracy itself at the time of its birth in the ancient world was not nihilistic, as we sometimes think now, on the contrary, it was religious, because every city-state or "polis" (such as the city of Athens, named after the ancient Greek goddess Athena) had its own state gods, worship of which was mandatory for all members of a democratic society, and deviation from the state religion was punished by law and quite severely. Moreover, in today's democratic world, there are a number of democracies that have legally recognized one or another religion as their national state religion, and yet no one will accuse them of violating democratic principles. Here are some examples: in Italy and Spain, the Christian Catholic Church is recognized as the state religion, Catholic and Protestant, and in Finland, two Christian Churches, the Orthodox and the Protestant, are officially considered state religious organizations. Therefore, it should be recognized that the Ukrainian state legislation concerning religious organizations, which is built on the principle of equalization of all religious systems, such as American legislation, does not correspond to either the historical or cultural realities of our country. In addition, if in the United States such a legislative model can be justified by the initial lack of established spiritual and cultural traditions, for Ukraine, neglecting its historically rich religious and moral tradition in practice means forgetting its national idea. So we have a choice: either we acknowledge our heroic past,

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