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THE INFLUENCE OF RELIGIOUS AND CHURCH FACTORS ON THE FORMATION OF THE NATIONAL CONSCIOUSNESS: PHILOSOPHICAL AND LEGAL APPROACH

Today, national consciousness is a pervasive reality, and it is hard to imagine that in the beginning of the 20th century in Eastern Europe, as well as in most countries, it was only a vague concept that was slowly gaining certain traits and characteristics. This does not mean that people earlier did not know about the existence of ethnic differences. People have always felt a great affection for their country, language and customs. Although in the evolution of national consciousness of every society there were significant differences, modern scientists distinguish in the development of national movements in Eastern Europe three main stages, between which there are a number of common features. At the initial stage, marked with somewhat nostalgic mood, a small group of scientists and intellectuals gathered historical documents, folklore, antiques, believing that their nation's identity would soon disappear under the onslaught of the imperial culture.

Second (or cultural) stage, usually became a period of sudden "rebirth" of local languages, their increasing use in literature and education. And at the third (or political) stage the growth of national organizations, including national churches, happened, as well as and the national oriented requirements were manifested, which to a greater or lesser extent carried out desire for self-government. In Ukraine, as in other countries, the emergence and spread progressive ideas of national identity based on ethnic identity, is one of the main research topics of social sciences in modern and contemporary history. Finding out components of national identity, the Ukrainian intelligentsia like intellectuals in other countries of Eastern Europe focused on the unique features of their ethnic community as history, folklore and literature.

It should be admitted, that in the process of settling of the modern Ukraine during two decades the country is in a state of profound ideological crisis. On the one hand, it blocks the production of long-term policy of social transformation, and the second - ruins the ideological foundations of statehood.

Fundamental values - democracy, freedom, rule of law, property rights - do not enjoy the confidence of the majority of citizens.

Only on the basis of the common conception of the world it is possible to create conditions for joint conscious actions of people's masses [1, p. 6].

With this in mind, the purpose of the article is to analyze the influence of the religious and church factors on the formation of national consciousness and the development of democratic processes in Ukraine.

In realization of this goal the author defines following tasks:

1) theoretical generalization of a national consciousness, 2) defining the place and role of the religious factors for the development of civil society, and 3) a description of the philosophical and legal approach to the religious factors as a generator of the genesis of national consciousness.

However, fundamental researches of issues concerning influence of the religious factor on the formation of national consciousness in science have not yet been developed.

Among the researchers who paid attention to the issue of national consciousness to we should mark domestic O.Bochkovskyy, O.Kulchytskyy, M.Hrushevskyy, R.Shporylyuk, M.Popovych, A.Bychko, V.Horskyy, F.Kanak, V.Lisovyy and others, and foreign P.Alter, E.Smit, E.Helner, H.Septon-Watson, V.Konnor, B.Anderson and others. In their books, articles and certain dissertations B.Andrusyshyn, V.Bondarenko, S.Holovaschenko, S.Zdioruk, A.Zinchenko, V.Yelenskyy, A.Kolodnyy, P.Kralyuk, O.Kryzhanovskyy, H.Kulahina, I.Mozgovyy, H.Nadtoka, P.Panchenko, V.Paschenko, I.Prelovska, M.Rybachuk, N.Stokolos, V.Ulyanovskyy, L.Fylypovych, Ye.Chaltseva, N.Shyp, O.Shuba and other researchers analyzed the surveys of national consciousness and the influence of the religious factors. As historically multistage, multilevel, structurally complex, ambiguous in its displays phenomenon, national consciousness at the same time serves as a system of interrelated elements. The modern Ukrainian national consciousness combines events and trends that reflect the ethnic, national, state-forming processes. Researches of dialectics of development of these processes create a new scientific direction in Ukrainian and world science - Ethnic Science of State.

The concept of "national identity" is one of the most controversial in modern domestic philosophical discourse; it confirms its continuing actuality. Clarification of the nature and properties of "national consciousness" gives an opportunity to distinguish not only philosophical trends and schools, but also social and political orientations. From the analysis of the consequences of this problem depends the understanding and resolving many issues in epistemological, and in cultural and civilizational aspects, it is necessary for the Ukrainian society. This is especially important when it comes to "national consciousness", which is an integral category of "nation", "national idea", "national freedom", "national independence" and so on. Certainly, national consciousness - a complex socio-cultural, spiritual phenomenon, which synthesized the concept of boundary pillars (birth, life, death and immortality) related to a single ideological formula "life affirmation" in all its dimensions; ideological codes, i.e. converted in systems of culture socialized basic vital functions to maintain life; levels of world-relation - subject-practical, spiritual, practical and theoretical ones; awareness of cultural progress as structuring and institutionalization of society as a result of social development of basic life functions of human; social, cultural and spiritual experience. All this is a special "objective layer of reality in the public mind, which, however, has semantic meaning only for the nation as a socio-cultural community" [2, p. 8-9]. Taking into account the significant contribution of the religious factor in the development of national culture in many aspects, it is necessary to focus on the issue of its impact on the formation of national consciousness in the context of contemporary social and political processes.

In the present the crisis of culture has been more aggravated. In the era of secularization and differentiation the church was put into a special corner in society,

and its intervention in public life is estimated as invalid and even unacceptable (to various degrees in different countries, of course). Secularization has a wider and deeper meaning today. It means giving up religion in all spheres of public life [3, p. 377].

The church is separated not only from the state but also from society. Its prophetic function has been weakened, if not lost. Problems of spirituality, morality appear more and more acute. It is in the sphere of morality that a modern man does not fundamentally meet the criteria of established by herself science, engineering and technology. The modern spiritual crisis is a product of the collapse of moral values and moral confusion on the background of the loss of traditional Western culture worldview. Important role for the development of the concept of political knowledge has always played anomie, which sociologist Durkheim refers to the state of the value-normative vacuum characteristic of transition and crisis periods and the development of societies where old norms and values stop to act, but new ones have not yet been established [4, p. 311]. This scientific opinion makes good sense to determine the current situation in Ukraine. Solving problems related to the peculiarities of the formation of spiritual values of a transitional society, can provide a way out from the spiritual crisis that engulfed not only our country but the whole international community and threatens with a humanitarian disaster of global scale.

National consciousness is an extremely complex system, in which each element is connected to all other genetically and functionally, playing the especial only his peculiar role in the development of society as a whole organism. One of these elements is ideology - a phenomenon that originated in history along with the emergence of social consciousness, but has not been the subject of scientific understanding until the end of the 18th century. However, this reflection, perhaps like no other, was extremely controversial throughout its history and remains the same to this day.

In Ukraine during the years of independence the relation to ideology has undergone significant changes. Immediately after the collapse of the Soviet Union it was mostly negative. The common opinion was that any ideology is bad and we should get rid of this phenomenon in all its forms. But soon, it became apparent that the transformation process that had begun in the country requires a clear theoretically justified guidelines of the domestic and foreign policies, which, as it turned out, cannot be learnt directly from everyday experience or intuitive surmises. Ideology is a system of benchmarks of sociopolitical activities of subjects of social life. Reflecting the fundamental interests of certain groups or nation as a whole, it justifies their historical justification and social feasibility, indicates the ways and means to meet those interests.

This understanding of ideology removes controversial question of the division of ideologies on political and non-political. Ideology is an integrative education, organic combination of systems of knowledge and of value, that is a system of scientifically based values (ideally, of course, since in practice this includes objective errors and deliberate hoax). Ideology, the author believes, should solve the following main tasks:

1. to identify strategic objective of social development at this historical juncture on the basis of objective scientific picture of the true state of public life and the existing dominant interests;

2. to find means and ways to implement the planned strategic goal;
3. to find subjects (social and political forces) capable to realize the strategic goal;
4. to create a specific political program of social transformation according to the purpose;
5. to develop a mechanism for political struggle for the implementation of the planned transformation (ie, a strategy);
6. to offer the most effective ways to influence the mass consciousness (awareness-raising measures, agitation, propaganda, special information operations, etc.);
7. to consolidate all concerned social and political forces to direct their activities to implement program goals.

After obtaining of the independence Ukraine objectively faces the problem of national self-identification, which requires, above all, the definition of the basic principle of the life of the nation (national idea), the strategic goal of historical development, ways and means to achieve these goals, major social and political forces that are able to perform as the national progress carrier.

In the mid-90s in political practice of Ukraine the ideas of liberalism became widespread, which were reflected in the Constitution of 1996 [5] and the Law of Ukraine "On Freedom of Conscience and Religious Organizations" in 1991 [6]. However, the values of classical liberalism experienced a significant correction in the West back in the 60's and 70's. In Ukraine, with its national mentality prone to conservatism, its mass consciousness deformed by Soviet lifestyle, low political activity of the people, a tiny fraction of patriotic elite liberal idea has demonstrated its full practical failure.

In the current Ukrainian government, despite the formal existence of the national idea, there is no clarity and unity in its formulation, and that is the main - no specific ways to implement the national idea. From this follows the inconsistency of the domestic and foreign policy.

"There is only one historical path to achieve higher generality, the unity of mankind, - the Russian philosopher Nikolai Berdyaev wrote in 1918 - the path of national growth and development of national art. Generality reveals itself only in the guise of nationalities. Denationalization is ... pure emptiness, nothingness" [7, p. 99].

Out of touch with the whole, an individual not only loses its intrinsic value, but ceases to be a person at all. Conversely, a nation that begins to neglect the interests of its citizens, inevitably becomes, under the precise definition of G. Mazzini, "crowd, random community of people whom some circumstances gathered together, while other ones will separate" [8, p. 57]. The claims to invent national idea are ridiculous and blasphemous at the same time. The national idea either exists or it is absent.

These arguments show that the national idea is not the subject of socio-statistical study, but the result of cultural and philosophical analysis of the historical reality of Ukraine, since the existence of the nation as a subject of great history is impossible without awareness of its own national idea.

In a multi-confessional Ukraine more than 27 thousand religious organizations are functioning, representing more than a hundred denominations. At this stage of the Ukrainian state-forming process religion as a form of social consciousness and the church as an institution of civil society have become important factors in the political

process. Moreover, a characteristic feature of contemporary religious situation is that its formation occurs not only through traditional Ukraine churches and denominations, but also targeted under the influence of foreign religious expansion and activity of local offices of neocults [9, p. 244].

A special feature of the national idea as the religious factor in the formation of national consciousness is a worldwide information to answer the question of whether God exists, what are His properties, whether miracles happen, may the laws of nature be violated, what is the meaning of life, is there life after death and others. If specific information is a subject of interest of the people of a certain profession, then ideological information attracts attention of all the people at once. Worldview information to a great extent affects people's behavior. It has both positive and negative sides.

One of the negative aspects of ideological information is that religion helps believers to overcome negative emotions. People need to overcome negative emotions. If negative emotions (fear, grief, despair, feelings of loneliness) last too long and are too deeply experienced, the human body becomes "broken."

Another positive aspect of the function of religion is that it creates and maintains communication with people who have common perception of the world.

As for the negative aspects of ideological functions, there are differences among opinions of researchers. Thus, from a theological point of view (S.N.Bulhakov [10], I.A.Ilyin [11], B.Spinoza [12]), negative aspects of religion have always been absent.

Historians (H.Beduel [13], A.Velykyy [14], M.S.Grushevsky [15], D. Doroshenko [16], A.Kolodnyy [17], etc.) emphasize the presence of two negative aspects of the ideological function. The first one is alienation of the people from each other by ideological grounds. This implies that people belonging to different religions often relate to each other, at least, indifferently, mostly unfriendly, and in some cases - even hostile. The more a particular religion promotes the idea of selectness, the stronger is the alienation between believers of different faiths.

A characteristic feature of the Soviet model of church-state relations is the contradiction between the formal principle, which proclaimed the separation of church and state, and in fact pervasive pressure control and authority over the church. Another contradiction was that the legislation establishes the principle of freedom of conscience, whereas the Communist Party assumed complete overcoming of religion. Thus, the authorities violated the requirements of the Constitution and legislation, making formally correct slogans empty declaration. Significant changes in the relations of church and state occurred starting from the mid 80-s years of the 20th century. Under the influence of adjustment processes, confrontational relationship model is giving way to moderate coexistence.

To sum up the article's material, we conclude that at various stages of the country's history there were specific patterns of socio-religious relations. However, only under the sovereignty and independence of the state the church on equal coexists with the state, taking the patriotic position, taking an active part in national and state building process.

The study showed that the religious factors in the process of formation of national consciousness make a system of interconnected components of the formation and development of the national idea. In the system of these factors a special role is

played by Christian morality, which now is in distress, experiencing criticism from scientists.

Thus, current attempts to formulate national idea based mostly on nationalistic and modernist positions that contradict Ukrainian Christian tradition. Because of the historical fragmentation of the Ukrainian Church to the Uniate and the Orthodox the disintegration function of religion in the society has appeared, which complicates the definition of national ideology. This problem, in the opinion of the author, is a sign of postmodernism.

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