

# Definition of the concept of “patriotism” in the historical, cultural and educational space of the city

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**Abstract.** There are five natural beginnings of life created by the hand of God: personality; family; nation (homeland), the kingdom of heaven and the church. In this article, we will try to consider only one aspect of responsibility of a man associated with the formation of national identity. Today, patriotism becomes the idea that can turn from an intangible force into a material one if it is mastered by the people and for many it will become an internal conviction and installation. Today, patriotism has become one of the most controversial topics in Russia. The range of opinions is quite large: from discrediting patriotism as an analogue of destruction and conflict, to calls of the first persons of the state to the unity of the Russian people on the basis of the integration of patriotism with internationalism. Patriotism helps to unite society, reveals to many people the meaning of their own life, raises their understanding and responsibility for the framework of corporatism and social class differences. Patriotism is increasingly recognized by the population as the protection of national interests, the implementation of social justice, as a positive and constructive realization of human rights. It becomes the main task in the programs of patriotic education of the young people. It acts both as an element of worldview and attitude to one’s country, and other peoples and as an educational component of pedagogic system especially in the historical, cultural and educational space of the city.

**Keywords:** patriotism, Orthodox faith, programs of patriotic education, pedagogic system.

## 1 Introduction

There are five natural beginnings of life created by the hand of God. These are Personality, Family, Nation (homeland), the Kingdom of Heaven and the Church. For the integrity of the person must be a whole family. For the state to be strong there must be a national consciousness, there must be a Church. Thus, the Person, Family, Nation, Kingdom of Heaven and the Church are the limits of our responsibility, determined by God. In this article, we will try to consider only one aspect of responsibility associated with the formation of national identity of the young people in the process of education.

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Therefore, the nation is the third natural beginning of life, created by God. The congregation of the Holy Trinity preceded the creation of nationalities, as well as the creation of the first person (Gen. 1: 26). It is written: “Come, let us go down and confuse their language so they will not understand each other.” (Gen. 11: 7) [1]. Within a single nation, people had to learn true (not “Babylonian”) unity in God and with God. In this sense, the family and the nation are the school of Love. The proverb says “The Homeland and parents are not chosen”. A person, who loves family, as well as his people, can always understand the problems of other families and other peoples. And, vice versa, the person who has not kept family and national values, is not capable of feats: “If anyone does not know how to manage his own family, how can he take care of God’s church?” (1 Tim. 3: 5) [1].

## 2 Methods

The article uses the following theoretical research methods: comparative historical analysis, analysis of scientific literature and archival materials; analysis of the basic concepts of research; methods of causal analysis of the studied phenomena.

## 3 Results

In many respects, we are called to solve the national question with the Word of God: “From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands.” (Acts 17: 26) [1].

The Apostle Paul loved his people selflessly and with a sense of national consciousness he exclaimed: “I <...> of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews” (Phil. 3: 4–5) [1]. In a fit of patriotism, he said, “I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my people, those of my own race” (Rom. 9: 2–3) [1]. In other words, he himself was ready to be in hell, just to know that his relatives in the flesh have found salvation in Christ and with Christ. Christ himself came to this world to save “his people from their sins” (Matt. 1: 21), calling the apostles to go “to the lost sheep of Israel” (Matt. 10: 6), and on the petition of the Canaanite woman says: “It is not right to take the children’s bread and toss it to the dogs.” (Matt. 15: 26) [1].

Only that sermon makes sense, which is nationally and patriotically oriented. Education of the Word of God’s sense of patriotism and belonging to the national and spiritual values of the people makes relevant Patriotic education. And patriotism as one of the basic concepts of social and political discourse of recent times should be considered by modern scientists multifaceted [2–4]. Patriotism becomes the idea that is able to turn from an intangible force into a material one, if it is mastered by the people and for many will become an internal conviction and installation [5]. Patriotism helps to unite society, reveals to many people, especially the modal, the meaning of their own life, raises their understanding and responsibility for the framework of corporate and social class differences [4]. Patriotism is now increasingly recognized by the population as the protection of national interests, the implementation of social justice [6].

Patriotism helps to reveal to our contemporaries the value content of such concepts-symbols as the Motherland, Statehood, Fatherland, homeland, social justice, their role in the consolidation of the country, in its self – determination from the standpoint of the unity of traditions and modernity, past, present and future. It helps to realize that the comprehension of the content of these concepts-symbols and their meaning acts today as a way to protect the Russian identity [7].

The historical and philosophical aspect of patriotism involves its study as a socio-historical phenomenon, due to the social, political, religious, economic and cultural characteristics of society. Starting with the analysis of ancient Russian sources, we can say that the literature of the 9–12 centuries was inextricably linked with philosophy, science, history, religion. One of the most attractive features of ancient Russian literature is not only tolerance and respect for the customs and beliefs of other peoples, but also sympathy for the enemies. The greatest historical and literary monument of the beginning of the 12th century is the “Tale of Bygone Years”, created by several generations of chroniclers of the second half of the 11th – the beginning of the 12th century. Russian land, its historical destiny, since its inception is the main subject of attention and care chroniclers. The patriotic idea of the power of the Russian land, its political and religious independence is the main theme of the chronicle. The measure of the Prince’s glory and greatness or “repose” is reflected in his attitude to the Russian land.

In Russian national consciousness the notion of patriotism was often associated with the traditions of Orthodox culture and consisted in the willingness to sacrifice everything for the country. Many public figures, such as N. Karamzin, M. Glinka, I. Turgenev, was called to put life for the Fatherland through their creativity [8].

In the disastrous moments of the history of Russia, the Orthodox Church first addressed the people, awakened and strengthened faith in God and love for the Fatherland. This was during the Kulikovo battle in the 14th century, during the invasion in the early 17th century, during the wars of 1812 and 1941–1945.

Due to the nature of the historical process, love for the Motherland found a bright embodiment in the military duty, which was recognized as mandatory for any man. Even in the tenth century. Prince Svyatoslav Igorevich before the battle with the Byzantines at Dorostol (Bulgaria) addressed the soldiers with words: “So do not disgrace The Russian land, but lie here with bones, for the dead are not led shame. If we run, we will be ashamed.” [8]

Our ancestors did not connect concept of patriotism only with military service for the benefit of the homeland. Civic patriotism was very widespread, and at the same time it had the features of “conscious patriotism” [2, 75]. “Conscious patriotism” was well described by the Russian philosopher and patriot Vasily Rozanov: “A happy and great homeland is not a great thing to love. We have to love it when it is weak, small, humiliated, finally, stupid, even flawed” [9].

In 1918–1922, many thousands of Russian people (including famous composers, writers, singers and other) were forced to emigrate from Russia. However, in the new conditions they lacked their native country, native language. Many of them in deep sorrow had prematurely died or committed the sin of suicide. A loving Fatherland cannot be happy in a foreign land, and his soul cannot find peace in the Kingdom of heaven [6].

During the great Patriotic war, when the question of the fate of the Fatherland was decided, the people and the army showed unprecedented patriotism, which was the basis of spiritual and moral superiority over Nazi Germany. Recalling the hard days of the battle for Moscow, Zhukov noted that “It was not dirt or frost that stopped Hitler’s troops after their breakthrough to Vyazma and access to the approaches to the capital. These were special, unforgettable days when the desire to defend the Motherland was common for all the Soviet people, and the greatest patriotism raised people to a feat” [10, p. 183].

It is necessary to pay special attention to the fact that the Soviet school paid great attention to the education of the younger generations of moral qualities of the individual, collectivism, love for the Motherland, respect for history. At the same time, fiction and the media played a major role in the education of patriotism which still stay an urgent task of the modern educational system [11].

The works of Russian scientists of the 20th century can be divided into two periods: Soviet and post-Soviet. Thus, in the Great Soviet encyclopedia the concept of “patriotism”

was defined as “the boundless devotion of the Soviet people to the Soviet social order, their socialist Fatherland, the cause of communism” [12: 324]. However, there are other definitions based on a deeper analysis of this concept, without reference to political views. Thus, in the Brief Dictionary of Philosophy, edited by I. V. Blauberg, I. K. Pantin patriotism is defined as “the principle of love for the Fatherland, the willingness to serve the interests of their homeland” [13: 124]. In another Philosophical Dictionary – as a moral and political principle, social feeling, the content of which is the love of the Fatherland, devotion to him, pride in his past and present, the desire to protect the interests of the Motherland [14]. In monographic studies also some scientists define patriotism from the philosophical positions. P. M. Rogachev and I. A. Sverdlin in the work “Patriotism and social progress” note: “... True patriotism means not just a feeling of love for the Motherland. First of all it is a high consciousness of civil responsibility for the fate of the Motherland, a deep conviction in the need to subordinate the interests of each to the interests of all” [15: 10].

This is also indicated by A. N. Vyrschikov: “Patriotism is divided into two subsystems: emotional and psychological (a sense of love for the Motherland, pride in it, etc.) and rational-ideological (awareness of ideas, actions aimed at strengthening the Fatherland, etc.)” [2, 3]. The analysis of the definitions of the patriotism and its content in the works of the Soviet period showed that all the definitions were based on socio-political factors.

Today, patriotism has become one of the most controversial topics in Russia, widely discussed in various areas of the Russian state. The range of opinions is quite large: from discrediting patriotism as an analogue of destruction and conflict with fascist and racist bias, to calls of the first persons of the state to the unity of the Russian people on the basis of the integration potential of patriotism, which is inextricably linked with internationalism, alien to nationalism, separatism and cosmopolitanism. The criteria for patriotism are: love and service to the Fatherland; integrity and sovereignty of Russia, its national security; duty and responsibility; the priority of public and state started on their own individual interests.

## 4 Conclusion

On the basis of the studied sources, the authors consider it legitimate to invest in the concept of “patriotism” the following content. Patriotism is a synthesis of moral, civil and ideological qualities of the individual. These qualities are manifested in love for the Motherland, responsibility for the fate of the Fatherland, in an effort to preserve and enhance the best traditions, cultivating the spiritual and cultural values of people. Also, patriotism is of great importance in eschatological understanding. It acts both as an element of worldview and attitude to one’s country, other nations and as an eschatological component of understanding the finiteness of the universe and the transition of each person from the earthly Kingdom to the heavenly Kingdom. With what we will appear on the Court of God and what answer we will give about the preservation of the boundaries of our responsibility, which the Lord himself has noted to us. Will we be able to transfer the feeling of love for the earthly Fatherland to the Heavenly Fatherland?

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