

UDC 37.011

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MORAL CHALLENGES OF UKRAINIAN POST-SECULAR SOCIETY: SOCIAL AND VALUE WORTH OF TOLERANCE

The moral and ethical situation in Ukraine is considered in an issue in the light of analysis of the realities which characterize the modern social, cultural and spiritual reality. Having concluded that the main right of any person is a right to own dignity, an author highlights that the realization of respect for Other is a problem for modern Ukraine which demands an urgent solution. A characteristic of presented in Ukrainian's society systems of "deeds" and "choices" is provided in the issue for determination of the key research arguments. The systems give the essential meanings to "good" and "evil" definitions on the way of highlighting some axiological vectors for imbalance correction that characterize Ukrainian social, cultural and spiritual realities. The methodological coordinate system of an issue refers to the elements of Fr. Nietzsche's work which is used for reality peculiarities' definition, and to the ethical system of Christian guidelines which are noted for ideas' expressiveness under current tradition. An author appeals to Ch. Taylor's studies for a search of crucial ethical ideas, which are able to harmonize the relationships with Others within a country as well as beyond it. Due to the author a way of positive realities transformation (in moral, spiritual, social and civil directions) in Ukraine consists in deliberate wish to overcome the stereotypes of slave morality (when everyone is a "threat" for everybody) and change the system of actions depended on such type of morality. That required the true community work in a direction of national intellectual enrichment, national spiritual development according to the system of educational and cultural initiatives.

Key words: *tolerance; respect for other; resentment; "morality of a slave and aristocrat"; Christian ethics; post-secularity.*

Introduction

The moral and morality issues are not only urgent for academic discussions; moreover they are on the cusp of social discourse in the context of globalization and profound social transformations. They require response from the scientists, thinkers and public figures, teachers, representatives of art circles and politics. The personal moral qualities usually secure human respect and credibility in the eyes of family and acquaintances as well as success and prosperity in a professional sphere in civilized and economically stable countries. A high percentage of moral persons' representation in a community is an integral marker of any society which postulates and embodies a system of democratic values. Furthermore the values are associated with the primary objective's orientation on protection of human rights and freedoms regardless of national, religious and other social position. One of the most crucial human rights is a right of self-respect possession and personal dignity preservation. Obviously, the respect of Other person implementation is a problem for modern Ukraine, which requires to be urgently solved: mutual violence, impunity domination and legal arbitrariness are the challenges that have matured in our society.

The necessity of degree and forms consideration of *moral* and *tolerance* expression in Ukrainian society is strengthened by formal aspects of our country's aspiration

of European integration as well as by objective reality of social and cultural transformations, endeavors to optimize social being, and overcome crises inherited from Soviet and post-Soviet period. The issue of national and philosophical self-awareness is worth particular attention and is crucial for scientific discourse as well as for all reasonable citizens, especially in post-maydan period and under hybrid war conditions created by military, technical and information methods against Ukraine. The national and patriotic waves of aspiration are commendable as they form the Ukrainians as ethos and what is equally important as a political nation. Nevertheless it could be argued that if some social and mental transformational mechanisms were fully functional for some decades earlier, Ukraine might not experience the traumatic losses and cataclysms displayed under Russian aggression. However, regardless of external (Russian) impulses of the escalation of tensions, regrettably the one assisting factor was a mental state, national and value failures of self-awareness of several Ukrainian citizens. Frequently a part of them was mental carriers of bacilli of totalitarian, colonial, Malorossiya's consciousness and psychology. The worst thing was that such people became hostages to some "moral" system and moral guidance of decision making that have presented a twisted picture of social world, encouraged to intolerant behavior, national contempt, religious "beliefs" usage for politicization of believers

consciousness, a world division on illusive "friend-or-foe" system. Simultaneously there are numerous "healthy impulses" in Ukrainian consciousness. The fact provides an aspiration that the typical negative things of a contemporary social state are to be overcome successfully. Nevertheless, it is obvious that studies which provide an opportunity to consider historical, philosophical, ideological and theoretical ways of improvement of moral and tolerance levels of the Ukrainians are crucial ones. The tolerance does not cover the external examples of "patience" and self-devaluation, it appeals to the deep moral display - to profound respect for Other dignity.

Furthermore the respect for "other", "not native" traditions, cultures, etc. should not be forgotten on the way of addressing to national basic sources. It ought to be remembered that a national commitment of being a true European nation not only "on paper" depends on a national tolerance level. Naturally, tolerance is not only considered as a commitment to the self-values' homogenization, abandonment of them in favor of some popular and controversial tendencies of life and value choices. Nevertheless tolerance, as respect for Others' dignity, awareness of a personal right to value system's choice and willingness to be engaged in a constructive dialogue and synergy with others, is crucial for harmonious co-existence of the Ukrainians and their communication in international format.

Analysis of the main studies and issues

The presented issues have been always sufficiently considered in a global scale within general philosophical concepts of the well-known thinkers (as a parallel axiological line of their doctrines) as well as special studies of ethical life conflicts exist. The following works should be mentioned in the context: Jh. Fisher "Responsibility, Control, and Omissions" (Fisher, 1997), Z. Bauman "Liquid Times" (Bauman, 2000), G. Sharp "Waging Nonviolent Struggle: 20th Century Practice and 21st Century Potential" (Sharp, 2005), O. Horban & R. Martych "Axiological Determinants of the Doctrine of "Living" in Modern Bioethical Discourse" (Horban, Martych, 2018). On the other hand, having existed under the constant scientific focus of attention, Ukrainian modern realities demand specific philosophical generalizations and definitions. There is a lack of specialized integrated studies aimed at the current state analysis of moral and ethical situation in Ukraine, expert recommendations' development for application of the effective mechanisms of optimization. Remarkably, some Ukrainian philosophers study the issues from ethical sphere, namely: M. Rogozha in the monograph "Social Moral: Collisions of Minimalism" (2009) has performed philosophical considerations of social moral forms in the context of their particular historical occurrence. As it was mentioned in introduction to the work the main scientific attention was focused on a phenomenon of social morality which was examined on the base of civil society at Modernism time and presented in the discourse of British Enlightenment period (Rohozha, 2009). Thoroughly analyzing a phenomenon of social morality in such coordinates, the presented study does not cover the Ukrainian context in particular. The parallel line of scientific consideration of Ukrainian philosophical and ethical identity issues is an analysis within O. Brodetsky's work "Ethical Values in Religions: Humanistic Synergy of Ideas" (Brodetsky, 2016). However, despite the depth of reflection,

an author was not aimed at mutual respect issue consideration and the moral level's variations according to the issue. Consequently, the presented work's content covers the abovementioned issue only in a fragmented manner, however can propose the reliable methodological guidelines of humanistic synergy's ethical values. Obviously, Ukrainian discourse is not limited by the mentioned works about the issue; still the presented ones contain the necessary level of generalization and integrity.

The aim of the issue is to define the moral state of Ukrainian self-determination according to the characteristics of presented systems of "deeds" and "choices" which provide the essential meanings to "good" and "evil" definitions. Moreover, the additional objective is to highlight some axiological vectors for imbalance correction that characterize Ukrainian social, cultural and spiritual realities.

Methods

On the way of goal achievement a methodological system of coordinates should be found to provide a chance of axiological practice allocation in Ukraine (we use elements of *F. Nietzsche's ideological work* for reality type identification and Christianity system of ethical guidance for expression of desired traditional ideals). There are *Ch. Taylor's supportive ideas* for ethical ideological wages' discovery which are able to harmonize the human interrelationships within a country and beyond its borders.

Results and Discussions

The modern world cannot be completely universalized - such attempts are impossible and utopian. Nevertheless, owing to tolerance elaboration, the conflicts in modern European space in most cases have character of "words' and positions' struggle", rather than a violent showdown happened earlier in the history. Ye. Bystrytsky emphasizes: "Tolerance is considered as a way of action (behavior) that is able to prevent the conflicting parties from the current violence, in other words as a deliberate creation of a tolerant situation" (Bystrytsky, 1997: 149), whereas "modern tolerance is indulgence of parallel existence accompanied to all cultural and social diversity without enforced assimilation and equation. Tolerance is so called incompatibility forever" (Bystrytsky, 1997: 157). At the time when our country has been suffering from military confrontation, the importance of prevention the forced conflicts solutions is clearly realized. An issue of the sources of positive attitude to a world establishment which will be based on national cultural (religious) tradition and inbuilt into moral self-identification in favor of benevolence ideas also requires further consideration.

On the way of values nihilism alleviation: from "a slave" to "an aristocrat of honor".

There is rewarding to appeal to Nietzsche's philosophical heritage, namely to his definition of "resentment" concept for ideological, theoretical and practical solutions' search of the presented issue. Nietzsche's ethical system offers an original moral typology: moral of "an aristocrat" and "a slave". "Traveling the spheres of numerous delicate and primitive moral systems which have dominated in the world, I have constantly noticed that some traits are naturally repeated and have close interconnections, while I have revealed two main types and one cardinal difference among them. There are master morality

and slave morality, and there are attempts to coordinate these two types of morality in all high and mixed cultures, moreover the mess of two and mutual misunderstanding are presented more often which imply on the hostile types of morality usage in one human, in one soul" (*Nietzsche, 2002: 156-157*).

It should be mentioned that a given typology is not based on historical ground, but on psychological one: a philosopher endeavors to differentiate two means of system of values and moral behavior adoption in human consciousness, to explore the sources and mechanisms of moral practice within representatives of each type. The "ressentiment" concept is introduced when Nietzsche describes "a slaves' rebellion" - a new moral sphere creation, a new way of outside world's evaluation, and what is the most important a new attitude to another person formation. The new attitude is revealed into a shift of philosophical priorities and behavior reactions: morality becomes reactionary; as a consequence, ethical values of "a slave" are not able to come through a process of reflection, internal analysis, and they are particularly "reactions" on the actual reality and on the people who are supposed to limit his rights and do harm, etc. According to Nietzsche and we completely agree with him, human moral degradation occurs under such circumstances. The concepts and feelings approved by the general principles of human ethics and determined in "Golden Rule", "Law of Love", etc. lose in this case their power and importance; however their value antitheses - hatred and anger are justified to be right according to the particular conditions. The definite human morality of ressentiment generates an illusion that another person can be hated and be under prosecution due to his difference and his different world's evaluation. Whether such Nietzsche's thoughts are not a painful prophecy about social and moral behavior of Ukrainian society in 21st century? Whether illusive justice defends blatantly immoral deeds of some people against others? Whether the expectations have the people who oppose one part of nation with the other, inciting hatred, creating anger and infringing on social peace, and regrettably on the lives of other people? The behavior of political forces coordinates by the created morality of ressentiment that abuses the legitimate national aspiration of overcoming lawlessness and injustice in a manipulative way. These forces do not use noble motivation to move society forward; they particularly apply hybrid technologies of redistribution of power in their favor, simultaneously enforcing mass fear due to their interests against challenges and threats, and their aspiration for utopic "well-being". They do not provide honest and open dialogue with society about real mechanisms of declared ideals achievement. Under such circumstances the hybrid political technologies are aimed at incitement of a general suspicion of the vast majority to a minority which follows another position in a society. As a result, the mass motivation of ressentiment's creation allows consolidation the adherents of the political forces not through the real virtues, but on the base of created images in a manipulated way, "holograms". Additionally, from our point of view, the product of ressentiment's "ethics" is an election campaign in Ukraine in 2019 (presidential as well as future governmental).

According to Nietzsche's typological model the aim of Ukrainian nation should be an aspiration to an aristocratic type of moral behavior, when despite all risks and oppressions willingness to liberty, moral self-determination,

consolidation and abilities of love and forgiveness are demonstrated. Particularly, the abilities of forgiveness and consideration the results of behavior within respect for the other person are possible under tolerance strengthening circumstances, moreover not only decent ethical space can be created, but also the higher social, economic conditions and the whole country's improvement can exist.

According to the issue about a society with Christian tradition: from tradition to value community.

Therefore, a way from "slave" morality to "aristocratic" one is a way to civil society creation where European democratic values and ideals, European norms of life will be dominated. It is known that not the only European philosophy determined the prioritized ideological directions of development in modern United Europe. Concerning the axiological vectors of development, modern "secular" Europe has the basic democratic values owing to Christianity in general, namely axiological priority of tolerance is a central idea of democracy, ethics and liberty which are the cored features of European identity. "Christian values became a source and base for the synthesis process of moral ideas of antiquity in Europe, namely truth, good, and beauty. Christian cultural values generated all cultural development, especially music, painting and literature... They have been considered as universal moral values of Christian civilization from Modernism; hence they have obtained a universal character" (*Marko, 2013: 139*). Regarding Ukraine, despite all secular occurrences in modern Europe reality, our country has been associated as a community with Christian history and cultural tradition. "Ukraine is a Christian country! This is not a single slogan; however it is a historical tribute of justice. According to the modern sociological data, "a level of demonstrated religiosity in Ukraine remained high in 2010-2018. Sociological selection was 72% of respondents... The division of confessional commitment has not cardinally changed from the monitoring beginning. The majority of citizens (67%) have identified themselves as Orthodox Christians as they used earlier" (*Osoblyvosti relihiynoho i tserkovno-relihiynoho..., 2018: 3*). If Greek Catholics, Roman Catholics, Protestants and a group of people who classify themselves as "Christians" are to be added to a sociological selection, then we will have enough evidences to proof Ukrainian Christian identity. Therefore, it should be considered equitable that the Ukrainians as a nation which identifies itself in the light of Christian tradition ought to maintain the behavior standards donated by Christ in the value priorities, admittedly being a Christian means to follow Jesus Christ (including the involvement into Church life and life beyond it).

As we have mentioned, Christian values built a basis of "secular" values of the Western World. They are universal due to their nature; this trait provides a possibility to peaceful mutual co-existence of various nations' and cultures' representatives under multiculturalism. The core commandment of Love, met in the New Testament, determines the humanistic orientation of Christian ethics, its potential of tolerance. The attention should be drawn to several fragments of the New Testament: "Love your neighbor as you love yourself" (Mat. 19:19), "And you must love God with all your heart and with all your mind and with all your strength; and you must love your neighbor as you love yourself. It is more important to obey these two commandments than to offer on the altar animals and other sacrifices to God" (Mark 12:33). "And now I give you a

new commandment: love one another. As I have loved you, so you must love one another" (John 13:34). As we can state love to a neighbor is the main theme of the Gospels. Indisputably, the relevant quotations come through all Gospel texts as well as they are the basic motives in Acts and Apostolic Epistles. The motif of love to a neighbor, an ability to define self-desires and motivation in the aspirations of other person, a possibility to put yourself in other people's shoes, and empathy are the main sensual sources of tolerance. Nevertheless tolerance transforms into "patience according to duty" without love, in most cases it is not a duty of honor or dignity, but remains a legal responsibility or a burden of power, etc. Consequently, the commitments of love inspired by the Bible are the basic source of true tolerance for which European community root for, still it is a lack of it in Ukrainian society. "Tolerance means to accept another person with "all other characteristics", rather than a "foe"... Primarily any person should be accepted as a citizen with equal rights and freedoms; hence tolerance claims active citizenship regarding personal cultural diversity's right protection" (Amelchenko, 2013: 29-30). As a result, when we are acting in love, we are not able to claim a bribe for performance of our professional duties; it is not allowed to be illegally enriched by the State budget funds or manipulate people's lives, etc. Such statements are seemed to be utopian for public stereotypic consciousness, taking into account wide dissemination of immoral ethical practices in Ukraine. Simultaneously, they are axiomatic truths derived from Christian love intension even though they are not "obvious" for all. They seem to be hard in achieving (for all citizens of Ukraine); nevertheless they are necessary as ideals and motivators. Furthermore, Christian ethics is crucial for tradition continuation as well as for rational and irrational guidance for omitting hybrid mental and informational manipulations, being responsible for personal choice (namely a choice of actions, adherences, political leaders and moral authorities). Christianity determines concept of love: "love is not happy with evil, but is happy with the truth" (1 Cor. 13:6). A position: "what is the difference?" - contradicts with Christian ideas for a true Christian believer: "I know what you have done; I know that you are neither cold nor hot. How I wish you were either one or the other! But because you are lukewarm, neither hot nor cold, I am going to spit you out of my mouth!" (Rev. 3:15-16). As a consequence, citizenship is a part of Christian morality of determination, defending a personal position with love and without hatred, following Christian doctrine via personal example is a peak of Christian axiology. Such position correlates with a secular axiom: democracy begins with you! This facilitates the creation of a true democratic community that is able to provide effective economic, social and cultural transformations. The real implementation of Christian norms and imperatives with their true spiritual reflection instead of paper declaration is a way to democratic transformations within a country, especially in the country which is on the way of European integration.

Globalization and post-truth: a saving role of ethical principles and beliefs.

The modern European culture tended to multiculturalism cultivation obviously takes into account axiological, conceptual, spiritual, practical and particularly material Christian contribution that used to generate a culture in this way. The contemporary authors state that "due to the medieval culture secularization European intellectuals

faced the challenge of a search for an absolute scientific basis which would be "as solid as granite". The general searching process distracted from divine being, and transferred to particular (substituted) region of being (history, economy, technics), simultaneously the basis was inclined towards personal and immanent things..." (Levytskyy, 2016). Despite the secular tendencies and religious spirituality substitution by the secular one, Christian values are deeply rooted in Europe; they are in close interconnection with secular values motivated by them. The special attention should be drawn to Ch. Taylor's considerations about current moral situation and an issue of respect to other person's dignity within abovementioned context: "The most urgent group of demands might be the one which is considered to be moral and is about life, security, well-being, and even prosperity of others... The fairness of demands is widely recognized; they have been accepted in all human societies" (Taylor, 2005: 15). Morality under globalization tendencies defines personal respect via humanity respect, claims an ability of self-recognition in other person. However, it does not mean that those who are purposely beyond moral sphere and leave value system should avoid responsibility, in no case. A state ought to provide all necessary steps to prevent escaping from judicial responsibility. Alternatively, it would be better for a state to prevent such "moral fall" of citizens. A state is able to dilute hatred among the citizens, enhance respect and dignity to others. **The main condition is growing awareness of moral responsibility which is impossible without the right educational direction, economic and political well-being.** An instance should demonstrate such political structure within which moral interrelations of "You - Other" are able to cover all humanity. "We are convinced in the fallacy and groundlessness of such frames' existence which do not cover all humanity. If someone puts tighter frames, he should be asked about criteria distinguished the ones who are within from the ones who are beyond" (Taylor, 2005: 18). Hence, a political vector of European integration is indispensable and compulsory on the way of human mutual respect enhancement. Political press and suppressing the rights generate anger and hatred. United Europe is based on values of respect to each person's dignity, to his rights and freedoms. **A belief that all people have personal dignity encompasses that all of them are able to choose consciously moral behavior rather than blindly follow the state or corporation honor codes...** European values are based on an optimistic human concept which defines that each person deserves freedom and is able to provide moral behavior in connections with other men" (Amelchenko, 2013: 23). Despite common thoughts about moral standards reconsiderations by a contemporary person in favor of morality definition as a mean of well-being and not as a responsibility, we consider Kantian ethics of duty to be heuristically meaningful (in synergy with Christian impulses). It facilitates "chain" creation that has partially a utopic character, however is effective on ideological level: **you are other for someone else, thus respect for others means respect for yourself.**

Conclusions

Ukrainian society is in a state of transition which is characterized by a controversial axiological sphere and life practice discordance to the declared values. Moreover, the vast majority of Ukrainian citizens and communities

are disoriented ideologically; do not have enough tools for critical thinking, consequently they become the objects of various hybrid manipulations that prevent them from self-dignity's consideration (or even do not allow to build adequate value criteria). The given mental disproportions are a result of long historical collisions of being under imperial-totalitarian systems imbued with falseness, obedience, duality of standards (or even triple standards were presented). Consequently, in Ukraine having performed a value or praxeological "choice", a person or community frequently experience external manipulative influence via others' deeds and cannot be completely considered as a real subject of an action.

Ukrainian cultural asset and European context of its consideration provide reasons for reserved optimism and aspirations of real opportunity to philosophical, value and practical positive transformations. An incorporation setting of value impulses of Love into a system of secular and religious education (under the condition of its acceptance in empathic, active and existential format rather than in declarative one) will promote the transformations.

The real Christian value instances are based on Love and internally imbued with tolerance. Hence, intolerance and zealotry of some historical Christian communities are the spirit distortion. Tolerance of true Christian spirit does not mean the dilution of own Christian position, it reveals a commitment of solidarity collaboration with the carriers of another views in those spheres where such interaction is possible. A real tolerant Christian (in contrast to a hostage of "dogma" and fanatical stereotypes) has always searched the wide range of possibilities for such interaction in a communicational sphere in order to social initiatives and moral results creation. Noticing some distinction in Other person's views from his own position (even some unacceptable for himself), a true Christian does not limit his value horizon, he sees beyond and minds value and active space of generality (which always presents even when distinctions are). He transforms the community on a "territory" of moral creativity in love, sympathy, communication, co-work. Whereas such impulses are inherent in Christianity, they can be highlighted via various spheres of spiritual and intellectual activity: education, philosophy, missionary, applied ethical initiatives. However considering their Christian identity, their relevance to humanistic resource should be identified and valued. The resource itself is allocated in a row of philosophic and moral discourse and other religions' heritage. An effective and value cluster of post secularization becomes more expressive in such way, namely the wide usage of constructed value potential of religious acceptance, however without extreme inclination to clericalism or preacher's mentoring or encouraging philosophical "exclusiveness" facilitate in the process. In addition, except philosophical and religious reflection under the given axioms and markers, the practical goodwill of civil society's different segments is crucial for their election as the effective control means. This issue relates to communicational channels' search of practice popularization of the values and social communicational "immunization". The perspectives of further research are connected with the channels implementation.

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МОРАЛЬНІ ВИКЛИКИ ПОСТСЕКУЛЯРНОГО УКРАЇНСЬКОГО СОЦІУМУ: СОЦІАЛЬНА Й ЦІННІСНА ЗНАЧУЩІСТЬ ТОЛЕРАНТНОСТІ

У статті осмислено морально-етичну ситуацію в Україні крізь призму аналізу тих реалій, котрі характеризують соціальну та культурно-духовну реальність сьогодення. Констатуємо, що одним із найважливіших прав кожної особи є її право на повагу до власної гідності, авторка підкреслює, що реалізація поваги до Іншого для сучасної України є проблемою, котра вимагає нагального розв'язання. Задля кристалізації ключових для дослідження аргументів у статті дається характеристика конкретних наявних в українському суспільстві систем "вчинків" та "виборів", котрі надають змістовної наповненості поняттям "добра" і "зла" на шляху накреслення аксіологічних векторів задля корегування диспропорцій, що характеризують українські суспільні та духовно-культурні реалії. Методологічною системою координат статті є елементи ідейного доробку Ф. Ніцше - задля типологізації дійсності, та етична система орієнтирів християнства - для увиразнення бажаних, продиктованих провідною традицією, ідеалів. Авторка звертається й до вчення Ч. Тейлора - для віднаходження етичних ідейних важелів, здатних гармонізувати взаємини з Іншим як усередині країни, так і за її межами. Шляхом позитивного перетворення реалій в Україні (в морально-духовному, і соціально-громадянському напрямках), на думку авторки, є усвідомлене прагнення подолати стереотипи рабської моралі (коли всі для всіх "загроза") та узалежненої системи дій. Задля цього потрібно широко й спільно працювати в руслі інтелектуального збагачення нації, духовного її розвитку - через систему освіти та культурні ініціативи.

Ключові слова: толерантність; повага до іншого; ресентимент; "мораль раба та аристократа"; християнська етика; постсекулярність.

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Надійшла до редакції: 22.05.2019

Прийнята до друку: 11.06.2019