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TRANSFORMATION OF RELIGIOUS VALUES: DIMENSIONS OF RELIGIOUS STUDIES AND SOCIOLOGY

The article is devoted to rethinking methodological approaches in understanding of religion as a value by religious studies. A critical attitude to the previous experience of interpreting a religious phenomenon allows us to perceive religion as a value equal with other types of human self-awareness. This is prompted by the very status of religion in the modern world, which is changing under the influence of globalization and secularization. One of the trends of these processes is the departure from the restrictions of “sectarianism” and “nationalism” in religion to the expansion of the boundaries of understanding spirituality as a universal religious value.

The article determines the value of religion in its ontological status, its existentiality, vitality, epistemological meaning, praxeological questionability, in eschatological perspective and hierarchical priority of spirituality, goodness and humanity. Based on this understanding of religion, the authors explicate it in the system of religious values that are implemented in the daily lives of adherents of a particular religion and entire society. The article presents materials of sociological surveys of both international, all-Ukrainian and local levels. The comparative analysis of the received results allows to draw a conclusion about universalization of religious values, to define features of youth perception of religion as a value.

Key words: *universalization, religion, religious values, sociological surveys, transformation, globalization processes.*

Introduction

Modern globalization processes put religion into social discourse differently in the context of their integration, unification and universalization. The speed of socio-cultural change necessarily requires understanding the value of religion as a personal path to knowledge of the supernatural and religious values as an active social factor in social change, as a universal heritage of mankind.

The works of R. Bellah, American sociologist, specialist in comparative sociology; P. Berger, Austrian Lutheran theologian and sociologist; J. Casanova, Spanish and American sociologist of religion; K. Mannheim, Austrian-German-English sociologist and philosopher were important for the disclosure of the problems of this article.

In the national religious studies, the religious-value aspect is analyzed in the works of Ukrainian philosophers and theologians – A. Kolodnyi, M. Zakovych, P. Yarotsky, P. Saukh, V. Pashchenko, V. Dolya, I. Mozgovyi, G. Pankov, O. Sagan, V. Yelensky, S. Golovashchenko, M. Babiy, N. Dudar and others.

Individual components of the study of the transformation of religious values were covered by the authors of this article in their previous publications, in particular in

the journals “Skhid” (Tytarenko, 2021), “Multiversum” (Tytarenko, Fylypovych, 2021a), materials of the All-Ukrainian scientific conference “Kyiv Philosophy Studies” (Tytarenko, Fylypovych, 2021b).

Since the questions are actualized by reality and require appropriate theoretical understanding, the authors see **the purpose** of the article in clarifying the value of religion in general and religious values in particular by discussing the possibilities of their universalization in today’s globalized world, where stability gives way to dynamism, informational boundaries are erased.

Research methods

The case study strategy, an empirical methodology that allowed to generate cognitive integrity of knowledge, expressed on empirical (data collection and primary analysis) and theoretical (related to interpretation) levels of research on the basis of research localized in space-time and social dimensions, was taken as a basis.

Results and Discussion

The most general and visible tendency here is the departure from and rejection of “sectarianism” and “nationa-

lism" in religion, which manifests the desire of "homo religiosity" to expand the boundaries of their understanding of spirituality. The belief that the religious ideals of the future should include something great and significant that can be universalized is described (Tytarenko, 2017). In particular, the well-known representative of the philosophy of non-violence, Mahatma Gandhi, notes that all religions are more or less true and are, in fact, different paths leading to the same goal. Objectivity requires recognizing that such a position is characteristic of the representatives of Eastern philosophy and the religions based on it, while the religions of the conventionally European region are not inclined to the "variety of ways" of comprehending the Divine truth. Mahatma Gandhi mentioned that "one faith cannot be established on earth. That is why I try to find a common principle in all religions and to cultivate tolerance in people" (Gandhi, 2016: 7). Thus, avoiding the logical error of "substituting a predicate", we emphasize that it is not a question of absolute convergence of religions and the establishment of a universal religious model, nor is it a question of creating a certain superreligion, but rather that spirituality as a universal religious value should be an open system with opportunities for further development. In the late 19th century, French philosopher J.-M. Guyau expressed the opinion that does not lose its relevance today. Appealing to irreligiousness, which is seen as "a denial of any dogma, any traditional and supernatural authority, any revelation, miracle, myth, church custom...", he does not consider it as anti-religiousness, as it may seem at first glance. On the contrary, says the philosopher, the irreligiousness of the future will be able to keep all that was most valuable within the religious sense – on the one hand, fascination with outer space and the infinite forces that develop in it, and on the other, the search for not only individual but also social and even cosmic ideal, which will prevail over existing reality (Guyau, 2011: 10). That is, it is about the liberation of religion from dogmatism, and irreligiousness (religious anomie, religious independence, religious individualism) is perceived as the highest degree of spirituality.

In our opinion, real events and examples that confirm the above seem interesting. In particular, let us cite the example of a priest of the Anglican Church who, having accepted Hinduism, did not cease to consider himself a Christian and did not see in the "expansion of his spirituality" an obstacle to further worship in the church. Reverend David Hart, under the name Anand (after initiation in India), blessed his flock with fire every day, presenting it as an offering to the Naga, the serpent deity. David Hart continued to read Gayatri and worship Ganesha in the temple of Thiruvananthapuram (Kerala). His return to England was marked by the renewal of his license to worship in his diocese. Positioning himself as a supporter of religious pluralism, Hart published "Trading Faith: Global Religion in and Age of Rapid Change". He saw Hinduism's tolerance, openness and recognition of the divine nature of Jesus Especially important for himself. Hart himself is the secretary of the World Congress of Faith, an interfaith organization that advocates religious pluralism. From the standpoint of philosophical beliefs, religion in this context appears as a cultural construct in line with the dialogue and search. Seeing this as a vital necessity for modern spirituality, D. Hart notes: "We live

in a world of religious pluralism. God is one, no matter where prayers to him are" (*Portal of the Theosophical Society, 2018*). But the Church of England is ambiguous in its response to Hart's action. The positions of Swami Sivananda Saraswati, Indian guru and yogi, also agree that "all religions are one teaching of the divine life ... The basis or foundations of all religions are the same. Existing differences are non-first order differences. Conflicting points of view arise from a distorted view and interpretation of truths, due to prejudice, lack of purity of heart and sophistication of the intellect..." (*Sri Swami Sivananda. (W.d.)*). In such examples, an indicator of approach to a universal spiritual concept is singled out, which would mean going beyond the corps of priests, places of worship, rituals, books, and so on.

The return to spirituality as a universal guarantee of the existence of religion is mentioned in the works of M. Malherb, French researcher, who, in particular, notes: "We can assume that a certain internationalization of culture fatally leads to the averaging of the content of different religions. There will be a transition from the current situation, when each culture is connected with one or another form of religion, to greater freedom of choice, when the choice of each person can be made on the basis of a comparison of the proposed beliefs" (*Malherb, 1997: 484*).

However, a certain tendency to move away from the restrictions of "sectarianism" and "nationalism" in religion to expand the boundaries of understanding spirituality as a universal religious value immediately gives rise to the opposite trend. With the expansion and deepening of globalization, the world faces the interpenetration of elements of different religions, their certain convergence, as well as the process of resistance to universalization, unification and various religious and non-religious "borrowing", which in turn will be accompanied by growing fundamentalist sentiments and conservative movements, which is noted by the famous Ukrainian theologian and public figure V. Yelensky in his research (2008: 314-339). At the same time, the interpenetration of religious traditions can intensify isolationist-fundamentalist waves, because some religions unconditionally reject the very possibility of even elements of interpenetration. Religions, which are characterized by the coincidence of defined ethnic, cultural and confessional boundaries, block the very possibility of diffusion of the ethnocultural space formed by them, the identity of which does not accept other people's influences (for example, Shinto or Judaism).

The well-known Spanish and American sociologist of religion J. Casanova, claiming that religion will be transformed because it will have to respond to crisis challenges (*Casanova, 2013: 26-28*), notes that new transnational identities, when appearing, most likely will be connected with old civilizations and world religions, because new religions often try to take the form of simple reforms, to return to the harshness of old guidelines and commandments, to protect themselves from being discredited due to non-recognition of the principle of authority. Thus, the ideas of religious unity, of the emergence of a single "religion of the future" are rightly criticized. The desire to universalize such a religious value as spirituality is, in our opinion, inherent in all major religions, but their constitu-

ent elements, such as dogmatic and mythical ones, are not able to be consistent with the universality to which they aspire even in the elastic form of the symbol.

The issues of universality of religious values and religion as a value have repeatedly been the subject of reflection of the domestic religious studies scientific community. In particular, the International Scientific Conference “**Universal Values of the World’s Religions: History and Modernity**” (held in Kyiv on October 24-25, 2019 at the Institute of Philosophy named after G.S. Skovoroda of the National Academy of Sciences of Ukraine) was dedicated to this issue. It is difficult to surprise professionals, especially religious scholars, with such a question, because, when studying religion, they cannot treat it as non-value. Having religion as the main subject of their research, scientists believe that it makes sense to think why and for which purpose religion is a value. Do we recognize that religion is a value only because of the presence of religious values? What is the difference between understanding religion as a value and recognizing its religious values?

Different methodological foundations are hidden behind this wordplay. Certain values can be seen in religion, such as the ability of religion to heal people’s souls, but at the same time, religion cannot be recognized as a value. Modern science should finally make this methodological turn, freeing itself from the negation of religion, its denial, which fills philosophical modernism, postmodernism, positivism, Marxism, and so on. It is high time to move to a new phase of awareness of religion not as opposition to science and philosophy, but as another type of thinking, which is characterized not only by irrationality, and therefore, as has long been argued, not entirely scientific. Religion is a different type of attitude to life, to people, another type of organization, not hostile to the secular or alternative type, of one’s life, no less rich, interesting, creative than non-religious type, based on a different model of understanding the world, human relations etc. That is, otherness is not hostile, not exclusive, not opposing, not oppositional, but existing nearby. It is necessary to realize and accept this otherness of religion, religious consciousness, religious feelings, religious behavior, to admit reality, possibility, dignity, equality of the other, in this case religious other, into one’s consciousness, one’s experience.

This is not easy to do even for religious studies scholars, many of whom have not yet abandoned their former assessments of religion, have not changed their attitude to it. It is hard to imagine that 30 years ago religion as an object of study was on the margins of scientific interest, religious topics were unpopular, natural interest in religion had to be hidden in one-sided verbal formulas about criticism of religious views or critical analysis of religious postulates. The death sentence of religion was obligatory in any study where religion was presented solely as the worldview of backward primitive tribes, members of the bourgeoisie, or the unconscious peasantry or the uneducated.

Turning to such an authoritative source as the “Philosophical Dictionary”, where at that time information about religion was written quite scientifically, we see the limitations and imperfections of then theorizing about religion, which was not a value for the authors (*Shynkaruk, 1986*:

574). First, religion is a distorted, fantastic reflection of reality. Religion has always been the opium of the people. It ideologically authorizes the enslavement of workers (slaves, serfs, proletarians), lulls their revolutionary vigilance, and reconciles them with social oppression. Religion is a relic of the past. Religious worldview is wrong. Religion is constantly in crisis.

Such assessments of religion came from the then hostile, at best nihilistic approach to religion. And this is dictated not only by the party’s policy on the bright future of mankind without “religious dope”, but also by the very status of religion – the oppressed system of worldview, life activity, which is doomed to die. Any assessments are secondary, derived from real things, from the loss of religion’s corresponding dominant status. The heyday of atheism coincided with a deep crisis of religion. But as the scales of history began to lean toward religion, its status and awareness began to change radically.

The very idea of the values of religion or religion as a value at that time was almost impossible. The whole history of mankind was presented as a sharp ideological struggle between scientific knowledge and religious faith. In the worldview, these two phenomena were extremely separated, opposed, one system of views was praised and another was humiliated. It was believed that only atheists, non-believers who was steadfast in the scientific worldview have the right to live in the world of the future. The possibility of religion was allowed only as a historical phenomenon and its values were partially recognized as a moral regulator of human relations or a spiritual inspiration in the development of culture only in such a way. It should not exist in the present, even more so in the promising future.

Religion had been consistently pushed out of our reality, it had been replaced not so much by a worldview alternative – a materialist worldview, as by a class-oriented pseudo-religion – the theory and practice of scientific communism.

In the late 1980s and early 1990s, Ukrainian religious studies were in a situation of methodological cliché. Under the pressure of reality, when religion was no longer considered a crime or a deviation, even those individuals who took the position of agnostic and atheistic perception of the world were forced to recognize the huge role of religion in people’s lives and society as a whole.

But it is one thing to recognize a role, even a positive one, and another to perceive religion as a value. By the way, Marx also wrote quite positively about religion, noting that religion was a general theory of this world, its encyclopedic compendium, its logic in a popular form, its spiritualistic point d’honneur – pondune – (a matter of honor), its enthusiasm, its moral sanction, its solemn completion, its general basis for consolation and justification. But the negative Marxist characteristics of religion are known: “Religion is the sigh of an oppressed creature, the heart of a heartless world, just as it is – the spirit of soulless orders. Religion is the opium of the people” (*Pankov, 1996*).

The starting point for us was the definition of religion, which was given by a leading scientist, Professor A.M. Kolodnyi, who offered a completely new and authorial understanding of religion. He wrote: “Religion is a spiritual phenomenon that expresses not only people’s

belief in the existence of the supernatural Origin, which is the source of all that exists, but also serves as a means of communication with it, entering its world. Religion is not a reflection of hospitality or occasionality of human existence in the world, departure of people from it, and vice versa – confirmation of people's entry into the world, self-awareness as an integral part of them. That is why it does not take away, but affirms humanity in a man" (Kolodnyi, Lobovik, 1996: 279).

So what, based on this, determines the value of religion? Answering this question, we can reveal the value of religion through: 1) its functionality, i.e. what roles religion performs (integrative, compensatory, identification, communicative role, etc.) and how; 2) the value of its elements (to consider the value of religious worldview, beliefs, rites, rituals, community and how it affects people and communities). But the value of religion is not in its functionality and structure. The structural-functional approach does not reveal *the essence* of religion as a value.

For us, the value of religion is: 1) in its ontological status: Religion is a whole world with its own values and meanings, feelings and experiences, it is an experience that takes a person beyond the boundaries of everyday life; 2) in its existentiality, viability, vitality: Religion does not just exist, it exists actively, changes itself and changes the world around it; 3) in the epistemological meaning, which opens the possibility of new knowledge, intellectual development of new areas of knowledge, new qualities of life; 4) in praxeological inquiry: Religion contains such characteristics that make it always in demand practically, it regulates relationships, heals souls, unites people and communities, teaches to live together; 5) in the eschatological perspective: Religion brings hope for the future, gives meaning not only to earthly existence, but also to the afterlife, affirming the strategic nature of human life; 6) in the hierarchical priority of spiritual origin, goodness and humanity.

Such obvious connotations of religion as a value are explicated in the system of religious values that are formed throughout the history of a particular tradition. Especially important is the implementation of these values in the daily lives of adherents of a particular religion and entire society. Here, it is important to use opinion polls, including the poll by Pew Research Center, which studies issues of religion and public life, and large-scale representative sociological research conducted by Ukrainian research centers, including the Ukrainian Centre for Economic and Political Studies named after Olexander Razumkov, Kyiv International Institute of Sociology, Ukrainian Scientific Research Institute of Youth Problems, Ukrainian Scientific Research Institute of Social Studies, Ukrainian Institute of Social Studies, etc.

In particular, a Pew Research Center study based on sociological research of the population of the former socialist camp concludes that today's society is more religious than society in the 1970-1980s, which increases the role of religious values (Table 1). The table below shows the percentage of respondents who claim¹:

Table 1.

Republics of the former USSR	Society has become very / quite religious	Society was very / quite religious in the 1970-1980s	Difference	
Georgia	87%	25%		+62
Ukraine	59	15		+44
Russia	55	15		+40
Armenia	81	52		+29
Belorussia	57	29		+28
Latvia	43	23		+20
Estonia	23	11		+12
Lithuania	53	49		+4
Moldova	46	56	-10	
Other countries				
Serbia	69%	46%		+23
Bosnia	75	53		+22
Bulgaria	53	33		+20
Croatia	73	64		+9
Hungary	51	47		+2
Czech Republic	22	30	-8	
Greece	60	87	-27	
Romania	59	86	-27	
Poland	56	86	-30	

We will present some results of the all-Ukrainian surveys below for the purpose of a comparative analysis with the indicators of local communities, as the perception and implementation of religious values in everyday life by local communities turned out to be extremely interesting.

Thus, we will try to illustrate the theoretical considerations of the religious studies presented above as basic with sociological surveys, which, despite the lack of representativeness (due to their locality) in this context allow to determine certain trends in Ukrainian society in the perception of religion and religious values. Based on the opinion of the famous Ukrainian religious studies scientist S. Zdioruk, we emphasize that religion as a social phenomenon is closely woven into the "fabric" of the social organism, and its connections with society, in particular, its various subsystems are not static but dynamic, i.e. those that are constantly changing in both temporal and spatial scale (Zdioruk, 2005: 68).

The following results are the result of the work of the student team of Borys Grinchenko Kyiv University², which joined the study of the role of religious values in Ukrainian society within the sociological practice in 2021³. The stu-

¹ Pew Research Center. World dynamics: figures, facts, trends. Religion and nationality in Central and Eastern Europe. www.pewresearch.org.

² Faculty of History and Philosophy, full-time, 03 Humanities, specialty 033 "Philosophy", 4th year, group FILOsb-1-17-4.0d, VII semester.

³ The base of practice was the Institute of Philosophy named after G.S. Skovoroda of the National Academy of Sciences of Ukraine, Department of Religious Studies, the head of the practice base was the head of the Department of Philosophy and History of Religion, prof. Liudmyla Fylypovych The full Report of industrial (analytical specialization) practice of students of the Faculty of History and Philosophy, specialty "Philosophy" 4th

dent audience acted as researchers and as the main respondents. While collecting sociological data, the trainees worked on four main areas of determining the value of religion: "Religion and Politics", "The Influence of Religion on the Moral State of Society", "Religion and the Formation of National Identity", "Interreligious Dialogue and Its Role for Stable Development of Society". Finally, we stand in solidarity with the Ukrainian religious studies scientist G. Pankov that modern religious ideas in the minds of young people are often syncretically combined with non-religious elements, but perform the function of giving meaning to human existence and then become quasi-religious or religious in the broadest sense (Zdiouruk, 2005: 6).

Presenting the survey, we would like to pay attention to some questions where the answers of the local community correspond to the data of the latest all-Ukrainian sociological surveys. This gives a more complete picture of the studied reality and the specifics of the perception of religious values and the values of religion. Thus, a total of 211 people took part in the local survey. The social portrait of the respondents was distributed as follows:

Men – 108 (51,2 %)

Women – 103 (48,8 %)

The age of the respondents is:

16-20 – 125 (59,2 %)

21-28 – 66 (31,3 %)

28-36 – 20 (9,5 %)

Level of education among respondents:

Secondary Education – 8 (3,8 %)

Vocational Education – 8 (3,8 %)

Incomplete Higher Education – 169 (80 %)

Higher Education – 26 (12,2 %)

For the comparative analysis of the data received during professional (analytical according to the specialization) practice of students and the subsequent conclusions, we have chosen results of sociological researches of the Olexander Razumkov Center (*The State and the Church in Ukraine-2019*) as such which most completely correspond to survey of local community. As a result, we can note both coincidences in indicators and significant differences. In particular, the local community turned out to be much less religious:

Do you consider yourself a believer?

	The results of the survey by students	The results of the survey by Olexander Razumkov Center
Yes	41%	67,9%
No	44,5%	4,2%
Do not know	14,5%	27,9%

Examining the religious consciousness of Ukrainian students in the context of ideological pluralism, Ukrainian researcher of youth religiosity N. Gavrilova noted: "Young people see the value of religion in its cultural preservation function, because religion acts as a repeater of cultural

and historical traditions" (Gavrilova, 2007: 152). The survey of the local community calls into question the preservation of such an indicator of the value of religion as its culture-preserving factor, or at least removes the unambiguity of such a statement. Modern youth tolerates the existing religious pluralism, as evidenced by the following indicator:

Do other religions have a right to exist?

	The results of the survey by students	The results of the survey by Olexander Razumkov Center
Yes	86%	44,7%
No	6,1%	21,7%
Difficult to answer	7,9%	35,6%

Such a high level of tolerance testifies to the possibility of existence and development of different religions with different cultural roots, different traditions and so on in one space. And it is reasonably difficult to overemphasize the dominant preservation of any one tradition.

The question of the value of religious education for modern Ukrainian society (and the local community) also seems uneven:

Is religious upbringing in the family (or raising children in a religious spirit) important?

	The results of the survey by students	The results of the survey by Olexander Razumkov Center
Yes	26,6%	56,6%
No	42,5%	37,4%
Difficult to answer	24,1%	5,8%

It is clear that the sample in the local community may not reflect the proportions of regional representation (traditionally, people from Western Ukraine are more religious than in the East, which is manifested in education), but this trend, in our opinion, has a high dynamics of change.

An interesting question arose about the institutionalization of religion, objectified through the individual experience of respondents:

Does the Church maintain its moral authority?

	The results of the survey by students	The results of the survey by Olexander Razumkov Center
Yes	17,1%	44,5%
No	50,6%	39,7%
Difficult to answer	32,3%	15,9%

It is likely that this distribution of responses illustrates a somewhat different perception of church forms of religion by the local community, due, in our opinion, to the fragmentary knowledge of dogmas and canons, rituals and rules of religious life. The uniqueness of the understanding of religious values in the studied local community demonstrates the openness of the process of definition and content of these values, in fact, arbitrarily formed by the subject (local community) and declared as a result of self-determination.

year in the period from 21.12.2020 to 31.01.2021 is in the archives of the Department of Philosophy of Borys Grinchenko Kyiv University.

Let us focus on the issues focused on the event-existent locus of Ukrainian society, which show greater consistency in the indicators of local community responses to the all-Ukrainian survey:

Should the Church be national?

	The results of the survey by students	The results of the survey by Olexander Razumkov Center
Yes	38,6%	31,7%
No	37,4%	38,9%
Do not know	24%	29,5%

Do you think that religion is an element of political life?

	The results of the survey by students	The results of the survey by Olexander Razumkov Center
Yes	56%	56%
No	21,8%	34,0%
Difficult to answer	22,2%	19,9%

Are the causes of interfaith conflicts purely political?

	The results of the survey by students	The results of the survey by Olexander Razumkov Center
Yes	40,7%	40,1%
No	24,7%	48,7%
Difficult to answer	34,7%	11,2%

We can note that in the local community, the results of the survey reflect the tendency to learn about the changing conditions of society, in particular, the younger generation is not indifferent to issues of religious and political nature. However, we are aware that, firstly, the level of spiritual culture of the same young person, as well as his/her preferences (values, religious, political preferences, etc.) can change significantly in even a short time, and secondly, we do not seek to extrapolate the obtained results for all young people in general.

As a **conclusion of the above material**, in our opinion, it is correct to point out the gradual propensity, especially among young people, to the universalization of religious values as a desire to expand the boundaries of their understanding of spirituality. The variability and alterability of both religion and the world around it allows religion to contain characteristics that actualize its presence, namely: practicality, universality, regulativity, strategic fit, hierarchy of values, spiritual priority, the ability to live close and coexist, communicative and meaning-making abilities.

At the same time, modern processes of world globalization affect the perception of religious values and religion as a conceptual core in youth communities, demonstrating the high stochasticity of this perception, the tendency to transformations caused by religious postmo-

dernism, religious pluralism, and therefore this core is inhomogeneous, unstable, ambivalent, eclectic, syncretic, it needs further research and monitoring.

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ТРАНСФОРМАЦІЯ РЕЛІГІЙНИХ ЦІННОСТЕЙ: РЕЛІГІЄЗНАВЧІ І СОЦІОЛОГІЧНІ ВИМІРИ

Стаття присвячена переосмисленню методологічних підходів в релігієзнавчому розумінні релігії як цінності. Критичне ставлення до попереднього досвіду інтерпретації релігійного феномену дозволяє сприймати релігію як рівнокладену цінність із іншими типами самоусвідомлення людини. До цього спонукає сам статус релігії в сучасному світі, який змінюється під впливом глобалізації і секуляризації. Однією із тенденцій цих процесів називається відхід від обмежень «сектанства» й «націоналізму» в релігії до розширення кордонів розуміння духовності як універсальної релігійної цінності.

В статті визначається цінність релігії в її онтологічному статусі, в її екзистенційності, життєвості, вітальності, в епістемологічному навантаженні, в праксеологічній запитуваності, в есхатологічній перспективі та в ієрархічній пріоритетності духовного начала, добра і гуманності. Виходячи із такого розуміння релігії, автори експлікують її в системі релігійних цінностей, що імплементуються у повсякденне життя послідовників певної релігії та взагалі всього суспільства. В статті наводяться матеріали соціологічних опитувань як міжнародного, так і всеукраїнського та локального рівнів. Компаративний аналіз отриманих результатів дозволяє зробити висновок про універсалізацію релігійних цінностей, виділити особливості молодіжного сприйняття релігії як цінності.

Ключові слова: універсалізація, релігія, релігійні цінності, соціологічні опитування, трансформація, глобалізаційні процеси.

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