

## АКТУАЛЬНІ ПРОБЛЕМИ СПЕЦІАЛЬНИХ ТА ГАЛУЗЕВИХ СОЦІОЛОГІЙ

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### THE USA AND UKRAINE: THE EXPERIENCE OF FORMING A SET OF VALUE IDENTITIES. PART 1. RELIGIOUS IDENTITIES

*The article builds a descriptive-analytical characterization of the religious identities of Ukraine and the United States. The authors noted that religious identities in the cultural system of Ukraine were formed as two-basic (two-centered) and pluralistic, which enabled vertical value splitting and recursive two-centeredness of the remaining value identities. Bicentricity and value splitting in the context of understanding religious identities correspond to the parallel functioning in society of the public-ritual space of official Christian churches and underground (shadow) domestic paganism. Ukrainian society, with a high level of nominal religiosity, has preserved signs of the diffusion of religious identity and the mutual contamination of elements of Orthodox and Greek Catholic Christianity.*

*It is emphasized that American religious identities, while preserving religious pluralism, were formed as mainly one-centered and were formed with the participation of successively Christianized social groups, which means the dominance in the structure of identities of religious meanings of Abrahamic-monotheistic religions (Judaism and Christianity), and in the confessional aspect – liberal Christians and conservative evangelicals. The singleness of religious identities and the unity of faith while preserving the plurality of beliefs (subjective interpretation of the same symbols of faith with sufficient internalization of the latter), at least among elite*

groups, ensured the uniformity of value consciousness, and therefore, the recursive implementation of this uniformity/uniformity in the axiospheres of subordinate levels (philosophies/ ideology/social morality/law) in the consistent fight against corruption.

*It was established that if corruption in Ukraine in the neo-functional sense can be defined as central and therefore derived from the cultural system and its higher axiospheres, which is connected with diffusion, splitting and mutual contamination of religious identity by Christianity and paganism (Christian-paganism, pagan-Christianity) in Orthodoxy and Greek-Catholicism, then in the USA corruption is reproduced fragmentarily in separate "enclaves" of the economic and political subsystems of society. Cultural (central) corruption in Ukraine due to the splitting of religious identities undergoes shadowing and fragmented legal repression against its peripheral actors in politics while maintaining stable reproducibility in value consciousness. Its strengthening occurs due to the loss by the nationalized Christian churches of their value-authorizing role and all kinds of dependence of these churches by the state authorities.*

*It was noted that American Protestantism in religious identity contributed to the formation of total intolerance towards corruption, while in Ukraine, Orthodoxy and Greek Catholicism due to their total secularization, loss of value-authorizing role in society, state atheism contributed to the peripheralization of religious identity, which in significantly peripheralized the influence of Christian ethics on the subsidiary axiospheres of philosophy, ideology, social morality and law.*

**Key words:** *identities, value identities, religious identities, worldview-philosophical identities, ideological identities, social-moral identities, legal identities, artistic identities.*

**Problem formulation.** Identification of value identities in the cultural system of society is important for understanding its formation, functioning and development as a whole system. The ability of society to exist precisely in the form of an integrated totality, and not as a social aggregate in the form of a set of groups-corporations, unproductive-competing quasi-institutions and existing in such a social space of mutually non-integrated individuals who are in a state of permanent anomie, reflects the commitment of both elite groups and citizenship to a productive socio-historical project.

In the current state of war, Ukraine again faces the challenge-alternative, which is overcoming corruption or cultural, social and physical extermination. Systemic corruption is an internal war in Ukraine, caused by the long-term erosion of value consciousness and identity uncertainty of the latter.

This article has as its subject of research the recursive scenarios of formation of a set of identities of dissimilar cultural systems – Ukraine and the USA. However, this dissimilarity does not exclude the possibility of a comparative-political and comparative-sociological analysis of the components of the value identities of the two societies. In the first part of this article, the authors plan to analyze the religious identities of the USA and Ukraine. In the following parts, the worldview-philosophical, ideological, socio-moral, legal and artistic identities of the USA and Ukraine should be the subject of consideration in the aspect of comparative sociology of identities.

Analysis of previous studies and publications. In his previous publications, the author devoted some attention to the study of identities in various paradigms of sociological theorizing, among which psychoanalytic, constructionist, structural-functionalist, and postmodernist paradigms can be recognized as key. Authors who work within the defined paradigms understand identity, firstly, as a set of unconsciously internalized ideas that are components of a traumatogenic experience associated with certain personal and social-group crises (Z. Freud, E. Erikson, K.-H. Jung).

The psychoanalytic understanding of identities with its emphasis on the unconscious component of identification allows defining the latter as a process of identification with the images of strong, aggressive, power-potent subjects, which assume idealization with the accompanying infliction of individual-psychic or societal-psychic injuries to the one who is the object of dependence and unilateral influence.

The collision of an unformed consciousness with an already formed mental system means the implantation of identities through censored introjects, which over time undergo cultural and mental crystallization in censorship as a special cultural and socio-psychic superstructure that contains the remains of personal images and impersonal meanings that were broadcast by various subjects. So, in psychoanalysis, the very process of identity formation is conceptualized as mostly unconscious, both on the part of the one who forms these identities and the one to whom they are formed.

The constructionist paradigm allows us to understand identities as a product of reflexive construction of mature individual and/or group consciousness, which can afford reflexive self-monitoring and selection of appropriate meanings from a certain set.

This paradigm is presented in the works of K. Gergen, R. Harre, E. Glasersfeld, J. Raskin and other researchers. Conscious choice in practice becomes an understanding of meanings from within consciousness as such constructs, the operation of which has completely predictable conscious and socio-practical consequences. The logic of construction assumes the distinction between constructive and non-constructive, compatible and incompatible identities and identifications. What's more: in constructionism, identities are not just subject to conscious selection and identification, but can also be hierarchized and "assembled" into certain sets of identities.

The structural-functionalist paradigm enables the conceptualization of identities as a product of inculturation and socialization, which are institutionally directed processes. Value identities in structural functionalism are residuals of a person's contact with the system of establishing value patterns and social integration. Residuality of identities means, on the one hand, their compulsion (introjectivity, in which structural functionalism shares the guidelines of psychoanalytic theory); on the other hand, identities as internalized meanings are subject to selective arrangement through axiospheres and social institutions.

The postmodern paradigm allows us to reveal identities in their devaluation and risk society, in which the acquisition of certain meanings and identification with them is deprived of a long-term time perspective. The postmodern construction of identities does not allow to clearly configure both individual identities and, even more so, to create heterarchical or hierarchical aggregates from them, since the key to understanding the identities of individual and group subjects is not their choice or internalization, but their timely rejection.

**Purpose of the article.** The purpose of the article is to construct a descriptive-analytical characterization of the religious identities of Ukraine and the United States.

**Presentation of the main provisions.** In the first part of this article, the author focused attention on the characteristics of individual identities, which are integrated through the mechanism of recursion when they are “assembled” in cultural and social systems. Recursion in the simplest sense is the process of reproduction of similar in form and different-content identities. Such isomorphism (similarity of identities in form) corresponds to their isofunctionality in the cultural system, which, through recursion, autopoietically completes its own elements as an ensemble of synergistically interacting axiospheres. It is clear that the very process of assembling and assembling a set of value identities takes place through certain subjects that form a hierarchy of cultural and social elites corresponding to the hierarchy of identities.

In the first part of the already mentioned article, the author considered six groups of value identities: religious, worldview-philosophical, ideological, socio-moral, legal and artistic. Here we will not repeat the main content of the previous publication, which highlighted the key types of the specified value identities. Having taken into account the types outlined in their classifier, we will proceed directly to the subject of the study, namely, to the construction of a descriptive-analytical characterization of a set of value identities of Ukraine and the United States and Ukraine.

To do this, we will carry out an initial inventory and identification of these value identities in tabular form (Table 1).

The religious identities of Ukraine were formed in the circumstances of the forced planting of Christianity by the political authorities, which began around the 10th century. (baptism of Kyivan Rus in 988) with the preservation of latent and shadow (domestic) paganism. Subsequently, under the dominance of Greek-Byzantine Orthodoxy and Greek-Catholicism, the Caesarean-Papist model of relations between the church and society was finally established.

The Christian church did not perform its value-authorizing functions in relation to the cultural system, which was reflected in its comprehensive dependence on state power and comprehensive nationalization (bureaucratization). Feudal-oligarchic, feudal-monarchical, and later feudal-socialist states in Ukraine worked for the comprehensive dependence

of the church and the deprivation of its spiritual and value autonomy, and therefore its institutional corruption and transformation into one of the privileged corporations of the feudal-oligarchic, feudal-monarchic, and later – a feudal-socialist society.

Table 1

**Primary inventory and identification of value identities  
of Ukraine and the USA**

<b>Value identities</b>	<b>Ukraine</b>	<b>USA</b>
<b>religious</b>	Noocentric and cosmocentric identities (Orthodoxy, Greek Catholicism mixed with pagan cosmocentrism and maternolatry)	Neocentric identities (Protestantism in its subconfessions mixed with Judaism)
<b>worldview and philosophical</b>	Cardiocentric Affectualism/Imaginationism and Materialistic Actionism	Pragmatism and evolutionism
<b>ideological</b>	Left radicalism (revisionist communism/neo-Stalinism) combined with centrism (liberalism) and anarchism	Conservatism and liberalism
<b>social and moral</b>	Individualistic situationism (relativism)	Collectivist conventionalism
<b>legal</b>	Left-radical quasi-legalism	Precedentalism
<b>artistic</b>	A mixture of socialist realism (propaganda art) and sentimentalism	Art eclecticism, which consists of a wide range of styles, ranging from primitivism to mass-censored art product factories

Orthodox and Greek-Catholic identities were inculcated in the population through fragmented ritual behavior and superficial Christianization. Most of the value-authorizing functions regarding the inculturation of Christian identities among the population were performed (and continue to be performed) by marginal Protestant churches and denominations.

During superficial and fragmented Christianization, atheistic, pagan-syncretic, and skeptical-indifferent identities were established at the level of everyday religious consciousness, which was largely facilitated by the spread of elements of magism and pagan paternolatric and maternal cults in Orthodoxy and Greek Catholicism. The discrediting of public and official Christianity was facilitated by its dominance and materialistic corruption, priesthood, as well as a weak connection with the flock and the inconsistency of the spiritual and practical orientation of the priesthood with the declared Christian values.

Orthodoxy as a nationalized confession contributed both to the merging of the religious and power-ritual components in the religious identity, and

to the relegation of the religious identity itself to lower positions in the hierarchy of other identities. Thus, M. Parashchevin states in his monograph that “If we look at the place of religious identity<sup>1</sup> among other identities, then the first one will take the 5th out of 7 places in the list of main identities, yielding to state (civic), class (in terms of welfare) identities), territorial (by place of residence), national, and ahead of orientations to such identities as profession and political views” [2, c. 317–318].

M. Parashchevin, based on data from the PewResearch Center (an international comparative survey in 18 European countries, in which 51% of respondents indicated that the Orthodox faith is very or quite important for being a true citizen of the country) and relevant monitoring studies of the Institute of Sociology of the National Academy of Sciences of Ukraine emphasizes that “even among religious people, the significance of religious identity is quite small (although somewhat greater than among non-religious people).» Thus, in a 2009 survey, only about 13% of people who said that they believe in the existence of God were classified as “their” people with a similar attitude to religion (about 5% of non-believers). Moreover, the rank of this identity among believers, the same as among all those surveyed, was 10 out of 11».

The same situation occurred in the surveys of 2013 and 2015. “In a 2013 survey, among those respondents who declared their belief in God (the same question was used to determine the fact of religiosity as in the 2009 survey), the level of choosing a common faith as one of the main factors for assigning someone to the “We-group” accounted for about 20% (ranked 5th out of 14 possible). In the 2015 survey among believers, the corresponding level of orientation towards common faith as the main factor of identification was about 14% (10th out of 14).

From the mentioned empirical analysis, the researcher makes a completely logical theoretical conclusion that “even among believers, common religious faith is mostly not part of the basic foundations of social identification.» And although “from this, of course, one cannot conclude that for those believers who did not mark the religious element of identification, the latter is completely insignificant”, but it can be argued that at least under normal conditions it is not relevant (which does not exclude its actualization by some critical conditions)»[2, c. 322–323].

Some explanatory points regarding the acquisition of Orthodox religious identity in Ukraine are given in her publications by Yu. Medvedev, who emphasizes that “given the predominance in the Orthodox environment of the authority of the priest-mentor with a high level of instructional influence with a weaker (compared to Protestants) system of religious Enlightenment orthodox-fundamentalist and orthodox-creationist types of worldviews recede to the periphery compared to worldviews that allow various compromises with the canonicity of the Bible.

In religious identity, we are talking about “deism and scientific conventionalism as types of worldviews that assume (at least an imaginary)

separation of the “distant” spiritual world and the “near” everyday world, in which there is nothing mystical and secular, and everything is profane and “ordinary”. The researcher expresses a conclusion that is partially consistent with the conclusion of M. Parashchevin and the above-formulated position of the author of this article that the Orthodox consciousness combines “nominal-declarative involvement in Christianity and verbally-articulated Christian identity with the assumption of practices and rituals that have nothing in common with Christian ethics. It is, in particular, about turning to astrologers, soothsayers and soothsayers, using charms/amulets against “corruption and envy”, weak education in the nuances of creed, etc.

Religious identities of the United States. In the cultural system of the USA, religious identities were formed as a result of the colonization project, which took place as part of the advancement of the frontier in the vector of the Wild West by groups of marginal Protestants from England and European societies. Representatives of the specified churches (sects, brotherhoods, denominations) were subjected to political persecution and pressure, primarily by the royalist (Caesarepapist) regime in England and counter-reformation Catholic churches, as well as Protestant communities that gained niches of dominance in the West and North of Europe (primarily Lutherans and Calvinists).

Quakers, Methodists, Mennonites, evangelical charismatics, Puritans, and other marginal Protestants developed the Wild West as the lands on which the colonists preferred to build the New Jerusalem. In Ukraine, the territory, which was similar to the frontier, was covered by the Wild Field – a geographical space, the center of which was the Dnipro River with water demarcations along the Don (western demarcation) and Khopr (eastern demarcation) rivers, between which were located the undefined and sparsely populated Black Sea and Azov steppes.

However, American savagery in the aspect of religious identity had its own characteristics in the South and in the North in the form of tribal Indian communities that underwent gradual assimilation.

In American Protestantism, which consists of churches, denominations and sects, doctrinal monism is provided, in the presence of presentational pluralism, as a single context for understanding Christian belief and practice. American religious organizations gain opportunities to unite people by using printed sacred texts of religious literature and doctrines or expert systems of special religious knowledge that are created by interfaith clergy. Americans’ attitude to religion is mostly pragmatic and moral: the focus of attention is not so much on abstract questions of cosmology and ontology as on applied questions of ethics and proper behavior. The American understanding of religion is predominantly instrumentalist.

In the context of pronounced multi-confessionalism, there are sufficient grounds, nevertheless, to state the presence of stable trends in the formation of the religious identity of Americans in the vector of the reduction of traditional Protestant denominations, the rejection of institutional religions

and the increase in the number of adherents of conservative Protestantism (the predominance of Protestant identity in the USA remains a social fact).

According to the theory of spiritualization and religious subjectivism R. Wutnow [20–21], the crystallization of religious identities of the Protestant model in the USA occurs without reference to the church or any religious organization, taking the form of a person's spontaneous search for a private religion acceptable to him, which R. Wutnow defines as "patchwork religion".

The multiplicity of beliefs allows one to adhere to a single belief and, at the same time, to overcome doubts in connection with this multiplicity. In American Protestantism, thus, the unity of professed dogmas does not contradict their pluralistic and pragmatic understanding. The dogmas of Christianity in their pluralistic understanding turn into such subjective-perceptual beliefs-dogmas that ensure the autonomy of the interpretation of the Bible

Also, the author (R. Wutnow) in his writings emphasizes that the contact identity of believers in relation to the church has transformed into a distant affiliation, which fully corresponds to religious consumerism and the attitude towards religion as a service market. This servitor-consumer model of religious identity characterizes the religious identity of American Protestantism. However, this is only one of its features.

Its second feature can be considered the transformation of Protestant churches into a social institution, which is auxiliary to the institutions of social protection of state power. We are talking about the 1996 reform, the key areas of which were: a) implementation of federal financing of social programs of religious groups ("Charitable choice") with the launch of state cooperation projects with religious organizations and the transfer of part of the state's social functions to these organizations; b) receiving grant and state funding by Protestant churches, which should, in accordance with the idea of the reformers, solve the problems of unemployment and homelessness with the help of Protestant churches; c) creation of a Christian business industry, which includes conservative circles of believers; d) influence on the electoral process and ideological dispositions of members of the conservative elites of the Republican Party of the USA [4].

Religious identities of the Protestant type in the USA as dominant crystallize and polarize around congregations of a liberal orientation (so-called mainline churches), whose contingents number about 33 denominations and from 8% to 1/5 of the population) and congregations of a conservative orientation (so-called evangelicals), the contingents of which number about 150 denominations, which is from 16% to 1/3 of the population). According to statistics from 2014, there were 200 to 300 Protestant denominations in the United States [3].

Pragmatic orientation, solipsism, perceptualistic subjectivism, individualism, and eclecticism, which are companions of religious consumerism and marketing strategizing of the activities of religious organizations, can be considered



as generalized features of the religious identity (in the presence of certain competition of Protestants with Catholics, Jews, Oriental Asian religions, etc.). At the same time, the demand for charismatic religious currents and churches, which allow the integration of marginal social strata into social life, is growing. At the same time, there is a strengthening of right-wing radical Protestantism, which can be seen, in particular, on the example of the electoral choice of the population in favor of the Republican Party.

**Conclusions.** Religious identities in the cultural system of Ukraine were formed as two-basic (two-centered) and pluralistic, which made possible vertical value splitting and recursive two-centeredness of the remaining value identities [1]. Bicentricity and value splitting in the context of understanding religious identities correspond to the parallel functioning in society of the public-ritual space of official Christian churches and underground (shadow) domestic paganism. Ukrainian society with a high level of nominal religiosity has preserved signs of the diffusion of religious identity and mutual contamination of Orthodox and Greek Catholic Christianity with elements of paganism (paganized Christianity and Christianized paganism, according to L. Filipovych and A. Kolodny).

American religious identities, while preserving religious pluralism, were formed as mainly one-centered and formed with the participation of successively Christianized social groups, which means the dominance in the structure of identities of the religious meanings of Abrahamic-monotheistic religions (Judaism and Christianity), and in the confessional aspect – liberal Christians and conservative evangelicals. The singleness of religious identities and the unity of faith while preserving the plurality of beliefs (subjective interpretation of the same symbols of faith with sufficient internalization of the latter), at least among elite groups, ensured the uniformity of value consciousness, and therefore, the recursive implementation of this uniformity/uniformity in the axiospheres of subordinate levels (social morality /right) in the consistent fight against corruption.

If corruption in Ukraine is central and therefore derived from the cultural system and its higher axiospheres, which is related to diffusion, splitting, mutual contamination of religious identity by Christianity and paganism (Christian-paganism, pagan-Christianity) in Orthodoxy and Greek Catholicism, then in the USA corruption is fragmented in separate “enclaves” of the economic and political subsystems of society.

American Protestantism in religious identity contributed to the formation of total intolerance towards corruption, while in Ukraine, Orthodoxy and Greek Catholicism, due to their total secularization, loss of a value-authorizing role in relation to society, contributed to the peripheralization of religious identity, which largely peripheralized the influence of Christian ethics on social morality and law.

However, the recursion of duality closer to religious identity in Ukraine took place at the level of worldview-philosophical identity.

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**Романенко Ю. В., Святненко І. О. США та Україна: досвід формування набору ціннісних ідентичностей. Частина 1. Релігійні ідентичності**

В статті побудовано описово-аналітичну характеристику релігійних ідентичностей України та США. Авторами відзначено, що релігійні ідентичності в культурній системі України формувались як дво-основні (двоцентрові) та плюралістичні, що уможливило вертикальне ціннісне розщеплення і рекурсивну двоцентровість решти ціннісних ідентичностей. Двоцентровості та ціннісному розщепленню в контексті розуміння релігійних ідентичностей відповідають паралельне функціонування в суспільстві публічно-ритуального простору офіційних християнських церков та андерграундного (тіньового) домашнього язичництва. Українське суспільство при високому рівні номінальної релігійності зберегло ознаки дифузії релігійної ідентичності та взаємної контамінації православного та греко-католицького християнства елементами.

Наголошено, що американські релігійні ідентичності при збереженні релігійного плюралізму сформувалися як переважно одноцентрові і формувалися з участю послідовно-християнізованих соціальних груп, що означає домінування в структурі ідентичностей релігійних сенсів аврамітсько-монотейстичних релігій (юдаїзму та християнства), а в конфесійному аспекті – ліберальних християн та консервативних євангелістів. Одноосновність релігійних ідентичностей та єдності віри при збереженні множинності вірувань (суб'єктивного тлумачення однакових символів віри при достатній інтерналізованості останніх), принаймні серед елітних груп, забезпечила єдиностандартність ціннісної свідомості, а отже, рекурсивне впровадження цієї єдиностандартності/єдинозаконності в аксіосферах супідрядних рівнів (філософії/ідеології/соціальної моралі/праві) при послідовній боротьбі з корупцією.

Констатовано, що, якщо корупція в Україні в неофункціоналістському розумінні може бути визначена як центральна і тому похідна від культурної системи та її вищих аксіосфер, що є пов'язаним із дифузиею, розщепленістю взаємною контамінацією релігійної ідентичності християнством та язичництвом (християно-язичництво, язично-християнство) в православ'ї та греко-католицизмі, то в США корупція відтворюється фрагментарно в окремих «анклавах» економічної та політичної підсистем суспільства. Культурна (центральна) корупція в Україні через розщеплення релігійних ідентичностей зазнає тінізації та фрагментованої юридичної репресії щодо її периферійних акторів в політиці при збереженні стійкої відтворюваності в ціннісній свідомості. Її посилення відбувається через втрату одержавленими християнськими церквами своєї ціннісно-авторизуючої ролі і всіляке узалежнення цих церков державною владою.

Відзначено, що американський протестантизм в релігійній ідентичності сприяв формуванню тотальної нетолерантності щодо корупції, в той час як в Україні православ'я та греко-католицизм через їх тотальну одержавленість, втрату ціннісно-авторизуючої ролі щодо суспільства, державного атеїзму сприяли периферизації релігійної ідентичності, що в значній мірі периферизувало вплив християнської етики на супідрядні аксіосфери філософії, ідеології, соціальну мораль і право.

**Ключові слова:** ідентичності, ціннісні ідентичності, релігійні ідентичності, світоглядно-філософські ідентичності, ідеологічні ідентичності, соціально-моральні ідентичності, правові ідентичності, мистецькі ідентичності.