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YU. V. ROMANENKO

Doctor of Sociological Sciences, Professor,
Professor at the Department of International Media Communications
and Communication Technologies
Institute of International Relations
of Taras Shevchenko National University of Kyiv

**THE USA AND UKRAINE: THE EXPERIENCE OF FORMING
A SET OF VALUE IDENTITIES. PART 2.
WORLDVIEW-PHILOSOPHICAL, IDEOLOGICAL
AND SOCIO-MORAL IDENTITIES**

On the article is achieved the purpose of the article which is to construct a descriptive-analytical characterization of the value identities of Ukraine and the USA, in particular, worldview-philosophical, ideological, and socio-moral ones.

A comparative analysis of the worldview and philosophical identities of Ukraine and the United States gives reasons to characterize the former as two-centered (two-basic) and multi-vector – due to the combination of an ideological philosophy (a mixture of dialectical and historical materialism) with an autochthonous philosophy of existential cardiocentrism (imagocentrism/affectocentrism), which corresponds to vertical cracks between cultural (philosophical and artistic) and political elites and the eclectic combination of pre-modern and post-modern with the peripherality of rationalist and pragmatic versions of philosophizing (it is about both academic philosophy and the so-called life-practical philosophy as part of an everyday worldview in which emotional and evaluative components are intertwined with rational and logical and the former seek to gain the upper hand over the latter). Worldview and philosophical identities in Ukraine in the context of the concept of cultural and social systemology adopted by the author as one of the versions of N. Luman's neofunctionalism [19-20] should be analyzed as a recursion of religious identities, which consist of a ritual (mostly nominal and official-institutional) part, which confronts the autochthonous, mostly displaced, peripheralized and marginalized.

American worldview-philosophical identities (in terms of life-practical philosophy) are mostly pragmatic and oriented toward rationalist empiricism (mainly perceptual). We are talking about the so-called "philosophy of common sense", which has an ethical-pragmatic dominance with a peripheral interest in the abstract-rational component of cognition. In academic philosophy (if you can talk about it as part of the American cultural system) the same pragmatic versions of the philosophy of language, politics and law prevail.

In the ideological identities of Ukraine, there is a recursion of the split between hidden revisionist Marxism (neo-Stalinism), globalist liberalism, and anarchism of everyday political consciousness, the toxic influence of which mix corresponds to the deficit of the state's socio-systemic strategizing and the need to understand

the latter type of society in which it functions. The American type of ideological identities combines a pragmatic orientation with the subordination of ideology as valuable knowledge to economics as empirical knowledge and practices. Eminence of economics over ideology shifts the focus of attention from values to decision-making, which in propaganda discourses reflects the same recursion of Protestant fideism and pragmatism.

Socio-moral identities in Ukraine are a recursion of two basic/split ideological identities in a version of individualistic situationism-relativism. Derivatives of this type of social morality of identity contribute not so much to the preservation of a large community (society), but of small communities and individuals, which in social practices has to be compensated by the strengthening of repressive legal regulation, which will be discussed in the next part of this article. At the same time, such additional regulation does not create a positive effect of increasing the morality of society, but, on the contrary, contributes to the improvement of tools for evading the implementation of moral norms by a number of deviantophilic actors. Socio-moral identities in the USA correspond to ethical conventionalism and group pluralism, which, in the presence of shadow influence groups and advanced lobbying, is balanced by the impossibility of avoiding transparency in American society. Social morality in the USA has a legal significance and undergoes significant legalization, which correlates not only with rigor and pedantism in a number of legal conflicts in connection with the violation of the norms of law on moral grounds, but also with a number of private penitentiary practices (private prisons), in terms of the number of which the USA occupies one of the leading places in the world.

Key words: *value identities of Ukraine, value identities of the USA, worldview-philosophical identities of Ukraine, worldview-philosophical identities of the USA, ideological, and socio-moral identities of Ukraine, ideological, and socio-moral identities of the USA.*

This article is a continuation of part 1 of the article with the same title, which was published in the previous issue of this collection in co-authorship with Sviatnenko I.O. Therefore, the introductory and concluding parts, as well as a review of the literary sources of authors who were engaged in solving similar or similar problems, remain the same as in the first part of the article [1-29], with the exception of the added sources of V. Artyukh, V. Dzhezhem, by D. Burstin, E. Kahn, H. Commedger and N. Luhmann, which have a reinforcing value for the author's concept [1-2; 5-7; 8; 10].

The purpose of the article is to construct a descriptive-analytical characterization of the value identities of Ukraine and the USA, in particular, worldview-philosophical, ideological, and socio-moral ones.

Worldview and philosophical identities¹.

¹ Jacob Klapwijk believes that the relationship between philosophy and worldview covers five ways of connection between worldview and philosophy:

a) Worldview is opposed to philosophy. In this model of the relationship between worldview and philosophy, according to the author, there is an "inevitable tension between the two poles of the relationship – between theoretical philosophy and existential worldview." The author considers such bipolarity to be natural and necessary and substantiates its connection with the existentialism of Kierkegaard (Af en endund Levendes Papirer, 1838) and Jaspers, Theodor Litt and G. A. van der Waal as their followers.

Worldview and philosophical identities of Ukraine. Atheist propaganda in Soviet Ukraine and the spread of dialectical and historical materialism as an ideologized version of Marxism-Leninism underwent specific processing within the framework of the cultural system and mentality of intellectual elites. Taking into account the primary dispositional fund of the Ukrainian mentality, in which, due to various cultural and historical circumstances, imaginativeness is expressed² and emotionality (corresponding to powerful imagination and suppressed/repressed emotions-affects, in essence – unrealized and undirected passion), worldview-philosophical identity³ emerged as bicentric, combining cardiocentric affectualism/imaginationism and materialistic actionism.

V. Artyukh, commenting on D. Chyzhevskiy's reasoning regarding the national character of Ukrainians, notes that "Chizhevsky himself, speaking of the national worldview, understands it as the intrinsic nature of some

b) Worldview is the highest decisive point in the development of philosophy. Considering this model, the author notes that, within its framework, worldview is not separated from philosophy, but instead becomes its highest manifestation. In This is explained by the fact that "the purpose of philosophy is to consider the highest questions of meaning and value, and it must deal with them at the level of worldview." Analyzing this model, the author notes its prevalence in Germany among the Baden school of neo-Kantianism (Rickert, Windelband, Wundt).

c) A worldview is a separate formation in relation to philosophy. According to this model, philosophy and worldview, as the author believes, are formed and function separately. Worldview cannot be confused or confused with scientific philosophy, because such a violation destroys its neutrality and non-valuability (Werreihheit). According to the author, "the main exponent of this point of view was Heinrich Rickert after 1920, whose worldview concept became extremely influential in relation to Edmund Husserl and Max Weber and contributed to the spread of the concepts of Weltanschauung (worldview) and weltanschaulich (worldview), which were used, including – Hartmann and Heidegger".

d) Worldview rises above philosophy. According to this model, "philosophy does not produce a worldview," but "instead, it is created by and expresses a worldview." The author connects this model with Dilthey, as well as with K. Mannheim's sociology of knowledge.

e) Worldview equals philosophy. This is a model of complete identification, in which "the worldview is simply reduced to a scientific philosophy, and thereby shares ... traditional claims to rationality and universality." The author refers to the supporters of the identity model of Theodor Gompertz Friedrich Engels, believing that for the latter "dialectical materialism is a truly scientific worldview, and therefore a virtual synonym of the word "philosophy" [Klapwijk Jacob. On Worldviews and Philosophy// "On Worldviews and Philosophy" P.A.Marshall, S.Griffioen & R.J.Mouw (eds.) Stained Glass: Worldviews and Social Science (Lanham: UP of America, 1989), pp. 41–55].

² Imaginativeness is a mental feature of an ethnic community, the content of which is the pronounced role of imagination in culture, society, and mental life of individuals and social groups..

³ Note that here we mean not only and not only (not so much) academic philosophy, which is the subject of special study and mastery, but the so-called life-practical, semi-unconscious-spontaneous form of world perception, worldview and world understanding, which combines fragments-fragments valuable knowledge from different axiospheres, different theories and personal life experience. Such a life-practical philosophy is ethno-mentally conditioned, therefore, the mental features of various ethnic and national communities, including Ukrainians, acquire a pronounced projection in it.

features of this worldview of some number of individual consciousnesses. These traits are not something once and for all given; in Serhiy Krymskyi's language, these are certain "presuppositions", "tendencies", "tendencies" [1, p. 122-137].

And Chyzhevskiy, according to V. Artyukh, "with understandable caution refrains from a detailed and complete description of the national character (worldview) of a Ukrainian. What he defines as the "Ukrainian national type" is correctly called "certain hints" or something that has a "hypothetical" character. Among the typical features of the Ukrainian national character that influenced the formation of the national worldview (recall that Chizhevsky often does not distinguish between the concepts of "national worldview" and "national character"), he includes "emotionalism, sentimentalism, sensitivity and lyricism, which is most evident in the aestheticism of the Ukrainian national life...", "next to these features are individualism and the desire for "freedom" in different understandings of this word...", "next to these two main features is a third – restlessness and mobility, which are more mental than external (this and very positive character traits, such as the ability to accept new things, the tendency to psychological evolution, but also the most negative pages of Ukrainian history – "chastity", the tendency to mutual struggle, to the destruction of one's own and other people's life forms)" [1, p. 122-137].

In the life-practical sense, the specified identity is refracted in the strong influence of imagination and emotions on the reflexive thinking processes of a person, which in the subjective-psychic aspect corresponds to the predominance of subjective-evaluative thinking over analytical-objective thinking. At the same time, both at the personal and at the community level of identity, there is a corresponding development of violent activity, which, however, is mostly based on individual passionarians.

These individual passionarians have to deal with a rather inert mass, each representative of which, however, has elitist ambitions, which reflects the influence on the worldview and philosophical identity of Greco-Byzantine culture with its inherent performativity. The elitist ambitions of ordinary people can be considered one of the signs of worldview and philosophical identity, however, it is worth noting that under the conditions of weakened social institutions, they are implemented mainly as private initiatives with a predominance of informal microgroup (shadow) tools and practices.

Therefore, active passionarians, striving for the realization of their private initiatives and personal benefit, show signs of a materialist-actionist identity. At the same time, the disharmony of the consciousness and practices of these passionaries in their materialistic actionism becomes destructive for community formation, creates an environment of unproductive competition that recurses in the splitting of ideological identities.

Worldview and philosophical identities of the USA. The ideological and philosophical identities of the USA are a recursion of the Puritan tradition and the Americanized vision of the Biblical narrative of the

"American Adam" as the first man of the New World. Here an analogy is drawn between God's creation of heaven, earth and man from nothingness, which is likened to the creation of the new world of Jerusalem, which had no prehistory. The American Adam acted as a kind of collective missionary who bore the burden of developing the wilderness, and his worldview revolved around a combination of the religiogenes of the Law and his "patchwork understanding." Subjective fideism in religion was matched by pragmatism as a philosophy of the dominance of realistic perception and experience of a private person over thinking and theory.

Pragmatism, as a philosophical recursion of effective and working Christianity, pushes back, according to the words of V. James, from "old-fashioned theism with its God – a heavenly monarch, created from a bunch of incomprehensible or meaningless "attributes" [2]... With the help of the Absolute, you cannot enter the world of the concrete reality Based on your understanding of the Absolute, you will not be able to make any concrete conclusion that is significant and important for your life. Of course, the Absolute gives you confidence that everything is fine with Him, with His eternal ways of thinking. But then it leaves you and your ultimate salvation to your own frail powers.

James insists on the contentiousness of contemplative and "theoretical" Christianity, which "...suffers from abstractness, alienation from everything worldly", and precisely because of this it becomes controversial and questionable. "It," continues James, "is a product of what I have ventured to call a rationalistic temperament." It neglects the needs of empiricism. In the place of the real world, with its wealth and diversity, it substitutes some pale scheme. It is refined – beautiful, it is noble in the bad sense that being noble means being incapable of menial work" [2].

It is clear that the same dirty work is business, politics, social projects – all that is tangential "to the real world, full of dirt and sweat..." when they talk about some worldview that it is "noble", it is probably as if a presumption against the truth of this teaching, a kind of philosophical disqualification." Through the mouth of James, the American Adam pronounces his understanding of God, which is foreign to the nobility of the contemplative worldview, and therefore to the worldview-philosophical identity of the contemplative-aesthetic type.

For James, ostensible gentlemanliness is the image of the "prince of darkness," in contrast to which "the God of heaven and earth—whatever he may be in other respects—at least is not a gentleman." And since it is so, then the "American Adam" needs the black work of God "...here on earth, in the dust of our human torments...", which is more significant for him than "... his greatness in the heavens..."[2].

American philosophizing revolves around the themes of language and existence (transcendentalism, analytical philosophy – S. Kripke, T. Kuhn), evolution, competition and social competitiveness (social Darwinism – U. Sumner); problems of ethics and law (J. Santayana);

affirmation of women's equality (feminism). Common in all directions is the ethical-authority-legal focus of philosophizing based on common sense.

Worldview-philosophical identities in Ukraine correspond to duality and contradictory two-vectority, which is derived from two worldviews and life-practical philosophies: autochthonous cardiocentrism/affectocentrism, which is revealed through the constitution of a picture of the world dominated by emotional and imaginary contents, hence imaginary-idealized and subjectively – evaluative over the real-objective while weakening the realistic and object-centered component, on the one hand; on the other hand, fragments of the worldview and philosophies of "dialectical and historical materialism" received through the Soviet past by communist ideology, which is reflected in inconsistent pragmatism, contaminated by ideological one-sidedness and disconnected from theoretical thinking. The latter, due to the automatic habit of contamination with ideological components, undergoes a weakening of the generalizing functions. On the other hand, due to the weakening of the generalizing functions of theoretical thinking contaminated with ideological components, empirical (pragmatic, technological) thinking undergoes corresponding inversions due to the appearance of perceptual scotomas⁴.

The worldview and philosophical identities of the United States are partially, in terms of content, oriented towards peripheral (derived from the Anglo-Saxon macro-regional identity) subjective idealism, which undergoes fusion with the religiogemes of the Puritan consciousness and the corresponding religious identities of secularized Judaism and the neo-soteriology/neo-anthropology of the "New Jerusalem" and "American Adam", which corresponds to the reality of the New World, created as a result of the colonization of the Wild West. Pragmatism can be considered the dominant component of the worldview-philosophical identities of the

4 We use this term to denote distortions of perception that are not physiological, but sociocultural in origin. In ophthalmology, scotoma refers to blind spots that form at the junction of the optic nerve with the retina in the absence of light-sensitive cells, which causes a person to lose peripheral visual perception. This understanding of scotoma is ophthalmological-physiological. In our study, we will use this term to denote socio-culturally determined distortions of perception, which may occur due to violations in the work of empirical (technological, pragmatic) thinking due to limitations/violations in the latter function of registration, fixation/saving of factual data in their original form. Such a violation, in our opinion, can occur due to the diffusion and fragmentation of higher value identities, since it is these identities that contribute to the structuring of higher structures of value and theoretical thinking and directing the corresponding logical processes and operations (analysis/synthesis, induction/deduction, classification, etc.). The presence of ideological contaminants in theoretical thinking, on the one hand, can disrupt the corresponding processes of synthesis, which, due to contamination by hidden ideological constructs, can become tendentious, one-sided, and subjectively evaluative. At the same time, the last circumstance can also affect empirical (pragmatic) thinking, in which, due to perception dysfunctions, problems may arise with the processing of factual information that ceases to preserve its primacy and identity due to the occurrence of inversions (forgetting, twisting of facts, substitution of factual information imaginary constructs, etc.).

USA as a life philosophy of common sense (common sense), which allows us to reflect on the world structure as a product of construction, in which the fideistically-tinged perceptual-pragmatic component subordinates the objective-objective one, due to which reality is tested by consciousness persons in order to identify "working models".

At the same time, subjective perception and correlative empirical thinking, combined with fideistic components, allows the implementation of "working models" to be quite persistent (persistence, stubbornness, stubbornness), which is manifested, first of all, in the economy. Due to the mentioned features, empirical thinking is accepted as valuable and significant, the higher registers of thinking (value and theoretical) are subordinated to the empirical, which leads to the configuration of the education system for teaching sets of narrowly specialized competencies, skills and abilities.

In American society, due to the aforementioned, the elitization of socio-cultural and socio-political knowledge occurs and the centralization of cultural and symbolic capital in the relevant spheres takes place, the corresponding rules for its redistribution with the appropriate economic filters are established.

Ideological identities

Ideological identities of Ukraine. Cardiocentric affectualism/ imaginationism and materialistic actionism as types of worldview-philosophical identities recur at the level of ideological identities in the combination of revisionist Marxism (neo-Stalinism), liberalism and anarchism as ideological identities. Revisionist Marxism (neo-Stalinism) in Ukraine corresponds, first of all, to the activity of a feudal-socialist state with pronounced central (systemic) corruption. The usual pattern of state activity is a significant gap between projective (declarative and utopian) propaganda and social practices. Permanent ideological projection with maximum plans with meager implementation of these plans negatively affects the level of legitimacy towards the state and general social trust.

During the period of communist rule in Soviet Ukraine, projection and theatrical (exhibitionist) behavior merged with ideological identity. The latter also reflects pathetic verbiage and a weak connection with practice among both political elites and ordinary citizens. Mutual eloquence in promises is not hindered by indifference and sabotage in matters of social construction, to which mostly single passionarians are tangential.

At the same time, in the presence of the latter, any social project undergoes privatization, including public positions and public finances. Spontaneous individualistic liberalism/libertism and anarchism, which are correlative to emotionality and imaginativeness, are revealed in such signs. After all, the predominance of emotions and imagination in some sense makes a person "free" from reality, as well as from most social obligations.

The disjointed combination of the inarticulate neo-Stalinism of the government, which mimics liberalism in the persistent propaganda of the

government, with the spontaneous anarchism of the population, which in response to the exploitative and non-constructive initiatives of the government invariably implements the tactics of the Italian strike, creates a closed circle of the loss of the connection between ideology and social reality, with the latter lagging behind permanent reframings of the first.

The incomparability of the ideology (rather, ideological projection of the neo-Stalinist-populist type) of power in the form of a neo-feudal state and the meager (compared to the scope of projection) social utility is recursively reproduced in social morality, which acquires pronounced signs of situational relativism (see below).

Ideological identities of the USA. Historically, the United States, as a part of the Anglo-Saxon world, developed an ideological rejection of left-wing radical ideologies and accompanying organizational entities such as trade unions. The ideologies of the USA are liberalism and conservatism. At the same time, according to the program and strategic steps of reforming education and culture, the democratic party is likened to a socialist and middle-class oriented party with a globalist dominance. The priority for the democrats is to maintain the role of the USA as one of the world's hegemon empires.

The Republican Party reflects the interests of financial and industrial oligarchies, which are oriented towards reducing economic redistribution and support in all sectors the philosophy of social Darwinism with its imperative "the stronger wins". At the same time, in the geocultural, geopolitical, and geoeconomic spheres, Republicans are supporters of a certain ideal of an "American" America and an isolationist course.

Democratic ideology as a mixture of liberalism and conservatism within itself is fractionated into "liberal democracy", social-conservative democracy/progressivism and "demosocialism" (the last ideological faction represents the interests of persons dependent on social programs).

Republican ideology corresponds in value to the top of the management/cognitariat (upper middle class), upper classes (owners of large assets in the financial and industrial sector), who doctrinally defend radical individualism, the active role of the state in the spheres of law enforcement, and is fractionalized into solid conservatism (which electorally corresponds conservative-minded white male population), moderate republicanism and republican populism (the social base of the latter is the underprivileged who vote for the republican party for various reasons).

Conclusion. In Ukraine, ideological identities are represented by differences between the value-articulated and the socio-constructive (social-practical) component, which becomes a concomitant factor in the devaluation of ideological programs. The latter are dominated by elements of left-wing populism, which is combined with inconsistent liberalism introduced from the outside in projects of manipulative electoral influence on the population. This is accompanied by a club-personalized model of the formation of political parties, which mostly act as lobbying tools of shadow

regional mafia clans in certain regions and are not closely related to the mass electoral base, as well as to the expression of the will of the population of territorial communities.

The population's complementary response to the profaned ideological rhetoric of party-club programs is both the strengthening of the ritualistic and fragmented participation of the country's population in elections, and anomic household anarchism as a companion to a nihilistic attitude to ideology and values.

Ideological identities of the USA are determined by a number of factors of squeezing/peripheralization of left-center and left-radical ideologies from the spectrum of ideological preferences of the cultural system, which is tangential both to the features of the frontier scenario of urbanization and to the social groups that make up the social structure of American society. Predominance among the last marginal Protestant communities, mixed with colonial administrations and criminal elements, created an ideological mix of liberalism and conservatism, with the selection of the first corresponding components of left-wing ideologies, more typical for Europe than for the USA and Great Britain.

The Anglo-Saxon complex of rejection of leftism consists of rejection of dependence and encouragement of private initiative in social and moral identities (see below); a servile understanding of the legislative and executive power of the state as a tool for maintaining property and owners; maintenance of a transparent taxation system and opportunities for informal actors to exercise public control over budgeting of costs and expenses; intolerance of minor moral transgressions and rigorous insistence on using legal tools to resolve moral and ethical conflicts.

Social and moral identities

Social and moral identities of Ukraine. Individualistic situationist morality is a recursion of ideological projection unrelated to social practices that would contribute to the solidary self-preservation and self-reproduction of the community. Since morality is a system of consolidated preservation of the community and a regulator of appropriate altruistic behavior, in the conditions of Ukraine, according to the logic of recursion, it acquires the features of individualistic situationism-relativism (particularism). The criteria of morality/immorality are determined by both individual and group subjects each time in each specific situation for each individual, who may or may not share any common moral beliefs and ideas.

At the same time, the left-wing populist component of ideological identities is clearly visible in conflict situations and recurs in moral identities in the emotionally-tinged rhetoric of indignation and rage, and the anarchist-particularist component – in the support/approval or condemnation/disapproval of certain individuals/groups depending on the social distance of the latter in relation to a specific subject.

Therefore, the subject of common preservation in social morality in Ukraine is more often individuals and small communities (small groups),

than large social groups, the number of which reaches significant values. Such particularism recurs in the form of corporate-group morality and various forms of corruption of social capital (favoritism, nepotism, cronyism), which complements distrust of common moral principles that remain the product of ideological projection and everyday public eloquence.

Trust in principles shifts to the level of trust in private individuals, corporate-group solidarity allows micro-groups to build such a system of references, in which there are no signs of universality and general significance. Because the content of micro-group and personal-oriented morality does not contain any firmly-founded dogmas, axioms, principles and beliefs, but only simulacra of the latter.

The transformation of morality into a simulacrum is facilitated by both worldview and philosophical identities of the cardiocentric type (residues of cultural meanings arising from subjective-evaluative emotionalization and imagination/fantasy), and the experience of moral nihilism of the government as the ruling state, which defined and defines moral values in categories of group usefulness and expediency, therefore, of lower (empirical-pragmatic, political) consciousness.

Social and moral identities of the USA. Puritanism in social morality corresponds to industriousness, frugality in attitude to money and time, utilitarianism and mercantilism, tendency to act in conditions of uncertainty, which at the level of moral identity contributed to the development of free enterprise and the bourgeois-adventurous scenario of the development of American capitalism. As an offshoot of Protestant social morality, Puritanism internally connects the profitability of a person's activity with his divine election and "guarantees" of individual salvation.

While there are similarities between certain features of the social and moral identity of the United States and certain European societies, the differences between them are more significant. The most significant factor of socio-moral differences in the USA was migratory transitoriness, which was manifested continuously during the colonization and settlement of America. This caused such a difference in the moral identity of Americans from representatives of European societies, such as anti-traditionalism and eclecticism.

Socio-moral identities were in the aspect of micro-group relations remained undeveloped. Instead, the focus was on moral and political symbols mixed with the ideology of the French Enlightenment and Christianity. However, we are talking about a mixture of a cult-like attitude to civic (civilian) morality and a weak expression in morality of personal attachments, likes and dislikes, the predominance of a kind of right-centered understanding of personal relationships with the environment.

Being forced to act in circumstances of uncertainty and risk, relying mainly on personal resources and efforts determined the expression of the voluntary component in moral identities, in particular – moral rigor, law-like legalism, persistent fastidiousness (fastidious persistence)

regarding details, nuances, small moments of relationships in combination with pragmatic initiative and optimism [5, p.19-33]. The specified features were and are manifested against the background of the predominance of mobility, dynamism, and situationality of emerging social relations over static, settled, long-term rootedness in physical and social space.

A number of researchers, including Albert Ethel, E. Kahn, D. Burstin, and H. Commedger, emphasize the rotation of the population in cities, the hotel-transit way of life in connection with the significant frequency of changing the place of work, and the general mobility of Americans. D. Burstin [7-8; 10] uses the metaphor of America as a big hotel with a constant change of residents, in which there was never any settlement and stability and constantly moving multidirectional flows of people: to enter, to leave, to visit, etc. D. Pearson, a historian by profession, in his book "Moving America" notes the "three M factor": migration, mobility, movement, extending the well-known frontier theory from the development of the Wild West to the processes of internal migration, mobility and mobility. The significant physical-spatial mobility of Americans corresponds to accelerated social mobility, both horizontal and vertical, compared to European societies.

Conclusion. Socio-moral identities in Ukraine are a recursion of two basic religious (pagan-Christian), worldview-philosophical (affectocentric/imagocentric-materialistic) and ideological (left-wing (Stalinist)-populist and anarcho-liberal) identities. Due to this feature, socio-moral meanings become fragmented, and behavioral stereotypes become situational. At the same time, the moral and ethical assessment of certain situations becomes subject-dependent and can be determined by shadow micro-social connections and communications to a greater extent than by universal criteria of social morality (if the latter can be discussed at all with such specificity). The described conditions determine this type of social and moral regulation of behavior, in which general social universality in the preservation of society and large social groups is lost when group-preserving functions prevail on the scale of micro-communities and individuals.

The socio-moral identities of the USA are a recursion of marginal Protestantism (Puritanism) in religious, pragmatism in worldview-philosophical and liberalism in ideological identities, which corresponds to microgroup conventionalism, therefore, the logic of microgroup agreements regarding the establishment of criteria for social morality, which is strongly juridized through rigorous specificity religion. The common point of the socio-moral identities of the two societies is their (micro)group corporate conventionality (moral evaluation standards, moral norms can be determined by microcommunications). However, a distinct component of social and moral identities is the demand for transparency of moral conventions in the USA and the opacity of moral and ethical regulators in Ukraine. An additional difference of the USA is the institutional dependence of precedent-setting moral standards through judicial bodies, which can to a large extent legalize moral norms and give them formalistic features.

Conclusions. A comparative analysis of the worldview and philosophical identities of Ukraine and the United States gives reasons to characterize the former as two-centered (two-basic) and multi-vector – due to the combination of an ideological philosophy (a mixture of dialectical and historical materialism) with an autochthonous philosophy of existential cardiocentrism (imagocentrism/affectocentrism), which corresponds to vertical cracks between cultural (philosophical and artistic) and political elites and the eclectic combination of pre-modern and post-modern with the peripherality of rationalist and pragmatic versions of philosophizing (it is about both academic philosophy and the so-called life-practical philosophy as part of an everyday worldview in which emotional and evaluative components are intertwined with rational and logical and the former seek to gain the upper hand over the latter).

Worldview and philosophical identities in Ukraine in the context of the concept of cultural and social systemology adopted by the author as one of the versions of N. Luman's neofunctionalism [19-20] should be analyzed as a recursion of religious identities, which consist of a ritual (mostly nominal and official-institutional) part, which confronts the autochthonous, mostly displaced, peripheralized and marginalized.

The ritual official-institutional component of religious identities (Christian) was formed in the force regime and with long interruptions, and therefore did not acquire stable internalization, leaving an undeveloped periphery from the religious shadow in the form of pagan-polytheistic cults, among which maternolatry/genicolatry and a mixture are dominant cosmocentric cults (worship of nature), magic/sorcery (Molfarism), etc. Such split religious identities recurred into split worldview and philosophical identities.

Worldview-philosophical identities in this aspect recurse with religious ones: they also have an official-institutional part that emulates modernity, and a shadowy periphery of spontaneous and vital philosophizing, which is represented by pre-modern (oriented on emotions/imagination) worldviews and accompanying life-practical ones philosophical arrangements. At the same time, the official-institutional part remains under the significant influence of the official ideology, while the autochthonous periphery (affectualism/imaginationism) is presented in the first part as its intellectual background.

Since the content of philosophy as valuable knowledge partially recurses in scientific knowledge (mainly theoretical and empirical), and science requires the separation of object-centered thinking and its separation in relation to emotions and imagination, then worldview-philosophical identities in their above-described variant (as a mix of dialectical/ historical materialism, which is gradually losing its leadership in comparison with globalist evolutionism/liberalism, and cardiocentrism) in general correspond to the devaluation of both theoretical and empirical subject-centered thinking, and therefore to the low (peripheral) status of science and scientists in Ukraine.

American worldview-philosophical identities (in terms of life-practical philosophy) are mostly pragmatic and oriented toward rationalist empiricism (mainly perceptual). We are talking about the so-called "philosophy of common sense", which has an ethical-pragmatic dominance with a peripheral interest in the abstract-rational component of cognition. In academic philosophy (if you can talk about it as part of the American cultural system) the same pragmatic versions of the philosophy of language, politics and law prevail.

Derived from Protestant religious identities, pragmatic fideism (ethical-pragmatically-oriented Christianity) recurs in the worldview-philosophical identities of the United States in pragmatism and rationalist empiricism, which corresponds to the creation in society of a predominant demand for working empirical intelligence with some peripheralization of the components of value-contemplative and theoretical intelligence.

In the ideological identities of Ukraine, there is a recursion of the split between hidden revisionist Marxism (neo-Stalinism), globalist liberalism, and anarchism of everyday political consciousness, the toxic influence of which mix corresponds to the deficit of the state's socio-systemic strategizing and the need to understand the latter type of society in which it functions. In the activity of the state, the splitting of ideological identity is reflected primarily through the combination of pro-project populist propaganda with the discourse of "eternal and unceasing reforms and endless transitional periods" and liberal-anarchist projects-initiatives of territorial communities subordinated to local (regional) oligarchs.

The American type of ideological identities combines a pragmatic orientation with the subordination of ideology as valuable knowledge to economics as empirical knowledge and practices. Eminence of economics over ideology shifts the focus of attention from values to decision-making, which in propaganda discourses reflects the same recursion of Protestant fideism and pragmatism. Ideology in the US, at least in its version of bipartisanship, can be seen as an elitist form of consciousness, a decorum over the economy, and a means of creating propaganda for electoral campaigns. At the same time, the subordination of ideology to the economy in liberalism becomes a factor in the devaluation of any ideological identities unrelated to the actors of the economic market, government or religion.

Socio-moral identities in Ukraine are a recursion of two basic/split ideological identities in a version of individualistic situationism-relativism. Derivatives of this type of social morality of identity contribute not so much to the preservation of a large community (society), but of small communities and individuals, which in social practices has to be compensated by the strengthening of repressive legal regulation, which will be discussed in the next part of this article. At the same time, such additional regulation does not create a positive effect of increasing the morality of society, but, on the contrary, contributes to the improvement of tools for evading the implementation of moral norms by a number of deviantophilic actors.

The recursion of ideological splitting in social morality corresponds to the state of moral erosion and the predominance of centrifugal atomized actions of shadow microgroups over centripetal interactions in the field of social institutions. At the same time, the first (shadow microgroups within social institutions) prevent the formation of the second (social institutions) and create the effects of shadow corporatization with corresponding complications for social actions.

The relativistic understanding of morality through the recursion of the affectocentric/imagocentric component of worldview-philosophical identities becomes a factor in the devaluation of morality, the norms of which are applied selectively and subject-dependently. The preservation of the practice of selective enforcement in morality recurses in selective enforcement, which often takes place in connection with the settlement of personal scores or with massacres of political opponents. Because of this, there is an additional devaluation of moral values, which become dependent on politics and law, subject not only to the lower axiosphere, but also to the instrumental interests of political actors.

Socio-moral identities in the USA correspond to ethical conventionalism and group pluralism, which, in the presence of shadow influence groups and advanced lobbying, is balanced by the impossibility of avoiding transparency in American society. Social morality in the USA has a legal significance and undergoes significant legalization, which correlates not only with rigor and pedantism in a number of legal conflicts in connection with the violation of the norms of law on moral grounds, but also with a number of private penitentiary practices (private prisons), in terms of the number of which the USA occupies one of the leading places in the world.

Social and moral conflicts in connection with the above can become the subject of consideration in courts, and persons who commit moral offenses are often subject to criminal prosecution. This specificity of socio-moral identities stems not only from the legalistic understanding of morality in Puritanism, but also from the partial fideistic orientation of worldview-philosophical identities of the pragmatic type. After all, fideism, due to its combination with activity/pragmatism in the behavior of individuals and social communities, results in a "high degree" of intolerance towards any deviations, including moral ones.

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Романенко Ю. В. США та Україна: досвід формування набору ціннісних ідентичностей. Частина 2. Світоглядно-філософська, ідеологічна та соціально-моральна ідентичності

У статті досягнуто мету, яка полягає в побудові описово-аналітичної характеристики ціннісних ідентичностей України та США, зокрема, світоглядно-філософської, ідеологічної та соціально-моральної.

Порівняльний аналіз світоглядно-філософської ідентичності України та США дає підстави характеризувати першу як двоцентрову (двоосновну) та базатовекторну – через поєднання ідеологічної філософії (суміш діалектичного та історичного) матеріалізму) з автохтонною філософією екзистенційного кардіоцентризму (імагоцентризм/афектоцентризм), що відповідає вертикальним тріцям між культурними (філософськими та мистецькими) та політичними елітами та еkleктичному поєднанню премодерну та пост-модерну з периферійністю раціоналістичних та прагматичних версій. філософування (ідеться як про академічну філософію, так і про так звану життєво-практичну філософію як частину повсякденного світогляду, в якому емоційно-оцінні компоненти переплітаються з раціонально-логічним і перші прагнуть взяти гору над другими).

Американські світоглядно-філософські ідентичності (з точки зору життєво-практичної філософії) переважно прагматичні та орієнтовані на раціоналістичний емпіризм (переважно перцептивний). Мова йде про так звану «філософію здорового глузду», яка має етико-прагматичну домінанту з периферійним інтересом до абстрактно-раціональної складової пізнання. В академічній філософії (якщо про неї можна говорити як про частину американської культурної системи) переважають такі ж прагматичні версії філософії мови, політики та права.

В ідеологічних ідентичностях України відбувається рекурсія розколу між прихованим ревізійським марксизмом (неосталінізмом), глобалістським лібералізмом та анархізмом повсякденної політичної свідомості, токсичний вплив яких відповідає дефіциту соціосистемності держави. Американський тип ідеологічних ідентичностей поєднує прагматичну орієнтацію з підпорядкуванням ідеології як ціннісного знання економіці як емпіричним знанням і практикам. Перевага економіки над ідеологією зміщує фокус уваги з цінностей на прийняття рішень, що в пропагандистських дискурсах відображає ту саму рекурсію протестантського фідейзму та прагматизму.

Соціально-моральні ідентичності в Україні є рекурсією двоосновних/розщеплених ідеологічних ідентичностей у версії індивідуалістичного

ситуаціонізму-релятивізму. Похідні цього типу соціальної моралі ідентичності сприяють збереженню не стільки великої спільноти (суспільства), скільки малих спільнот та індивідів, що в соціальних практиках має компенсуватися посиленням репресивного правового регулювання, яке буде обговорюється в наступній частині цієї статті. Водночас таке дерегулювання не створює позитивного ефекту підвищення моральності суспільства, а, навпаки, сприяє вдосконаленню інструментів ухилення від виконання норм моралі низкою девіантофільних суб'єктів. Соціально-моральні ідентичності в США відповідають етичному конвенціоналізму та груповому плюралізму, який за наявності тіншових груп впливу та розвиненого лобізму, врівноважується неможливістю уникнути прозорості в американському суспільстві. Соціальна мораль в США має правове значення і зазнає значної легалізації, що співвідноситься не тільки з суворістю і педантизмом в правових конфліктах у зв'язку з порушенням норм права з моральних мотивів, але і з приватними пенітенціарними практиками (приватні в'язниці), за кількістю яких США посідають одне з провідних місць у світі.

Ключові слова: ціннісні ідентичності України, ціннісні ідентичності США, світоглядно-філософські ідентичності України, світоглядно-філософські ідентичності США, ідеологічна та соціально-моральна ідентичності України, ідеологічна та соціально-моральна ідентичності США.