

Vita Tytarenko

**Philosophical-methodological bases forecast activity in religion**

*In the article the philosophical and methodological problems of forecast activity in religious studies are examined, forecast is analyzed as a specific type of cognition and subject-object interdependence of cognition in conditions of forecasting. In turn, such an approach required consideration of the principle of anthropy and the vector of time changes. Religious discourse of predictive activity required solving the problem of the objectivity of scientific analysis of religious reality, the formulation of the corresponding predictive activity of the scientific-categorical apparatus.*

*The article defines the concepts of "the future", "religious situation", "religious process", "forecasting of religious processes," etc.).*

*The general conclusion of the article is that the directions of social and political forecasting do not include the religious sphere. This situation required the formation of a specific forecasting methodology in religious studies, based on a general philosophical and methodological paradigm of forecasting and methodological developments in related humanitarian spheres, but based on religious science principles and take into account the specificity of the object of forecasting. In religious studies, such an object may be a religious situation.*

**Keywords:** the future, forecast as a specific type of cognition, religious process, religious situation, practical religious studies, prediction of religious processes, principle of anthropology, vector of time changes.

*Надійшла до редакції 26.04.2018 р.*

**УДК 316:17.026.4:274:101.9**

© **Maksym Doichyk**  
(Ivano-Frankivsk)

**PROTESTANT VIEW ON HUMAN DIGNITY FROM THE PERSPECTIVE OF MAX WEBER'S METHODOLOGICAL INDIVIDUALISM: SOCIAL POTENTIAL**

*The article presents the analysis of the social potential of Protestant view on human dignity from the perspective of Max Weber's methodological individualism of the sociology of religion. Its properties, structure, and the role of the particular components in the development of the Western type of capitalism have been dwelt upon. It's been revealed that the inner logic of the development of Protestant ascetic ethics, as well as its doctrine of predestination, led to the formation of the ideas of dignity as the honest fulfillment of one's professional calling in order to prove one's being chosen, having a rational accumulating of wealth as its epiphenomenon. The article reveals the possibility of the effective use of social potential of Protestant view on human dignity in the process of the transformation of the Ukrainian society in the after-Maidan period for the productive achieving the standards of Euro-Atlantic civilization.*

**Keywords:** social potential, dignity, calling, Protestant ascetic ethics, predestination, methodological individualism, sociology of religion.

**Introduction.** The idea of dignity is one of the most significant and motivating ideas in the history of humankind. It directed human activity in contradictory circumstances of the objective flow of events, often ignoring the social interest and even the basic instinct of self-preservation. The social actions based on it, often regardless of the traditional social determinants, led to the formation of a new social reality. The above mentioned point brings up the issue of the relevance of social realism and the systemic implying the principle of social predetermination within its frame.

An attempt to answer this question as well as to explain the complex correlations between the physical and the spiritual, the objective and the subjective factors of the social development was made

by the outstanding German sociologist M. Weber. Analyzing the social potential of Protestant view on human dignity, its deep semantic properties as a form of culture, revealing gradually their systemic nature in the mechanism of the social development, one can find out how much the change of religious motives influences the social interest and a person's model of economic behaviour. M. Weber does not refer to any type of a cause and effect relationship as to the absolute one, opposing it to the rest (as it was in Marx's theory of "base and superstructure"). He thinks that causal influence in a society can occur in various directions, social phenomena are interrelated and interpenetrative. That is why studying the economic determination of a person's religious life, the realizing of the value of being, possibilities of worthy fulfilling one's calling, as well as the religious and ethical determination of the economy is equally important from the scientific perspective.

Analyzing a great deal of material, M. Weber, from the point of view of methodological individualism, but in fact, sociological nominalism, showed that people's spiritual needs can be not a less important factor of the social development than their material interests. He claims that human behaviour can be interpreted in terms of "aim and means" [7, p.489], i.e., through finding out a reasonable, obvious sense of people's actions being the natural strive of every person to prove the dignity of their being.

**The Degree of the Problem Investigation.** The issues discussed in the article emerge from the peculiarities of Weber's research style as well as from the theoretical-methodological work of foreign and Ukrainian scholars. Protestantism and its heritage have become the subject of the research in the works of the following Ukrainian sociologists: V. Dokash [3,4], A. Kolodnyi [8], O. Pohorilyi [6,7], L. Fylypovych [9], P. Yarots'kyi [10].

**The aim of the research** is to reveal the social potential of Protestant view on human dignity from the perspective of Max Weber's methodological individualism of the sociology of religion.

**The Research Results.** The considerable part of Weber's work is devoted to the sociology of religion. He worked on his paper "Protestant Ethics and the Spirit of Capitalism" during 1903 – 1904. The main impulse to write it was his awareness of the statistical material, studied by his follower M. Offenbacher, which proved the majority of Protestants among financiers, entrepreneurs, and qualified workers in Baden. The scholar thought these facts very meaningful. M. Weber suggested several hypotheses about the reasons forcing the Protestants to attach more importance, compared to the Catholics, to such issues as the level of their education, social status, and income. The assumption about the existence of a certain inner "selective connection" between the dogmas of Protestantism (especially its ascetic varieties) and what was called by Weber's opponent W. Sombart as "the spirit of capitalism" appeared to be the most convincing for the scholar [6, p.11].

M. Weber refers to "the spirit" of Western capitalism as to a certain "mentality", as it is called today, when people subconsciously strive for professional self-realization as well as for honest enrichment within one's professional activity, at the same time consciously limiting oneself to spending less on consumption, and consciously choosing ascetic life according to Protestant idea of dignity. People of such mentality are able to adapt without inner difficulties to the demands of capitalism as a rationally functioning economic system. On the other hand, this system itself is applied quickly and functions effectively in the area where such type of mentality is spread massively. Otherwise, the development of "rational capitalism" faces serious psychological obstacles emerging from people's inability or unwillingness to "rationally" reform their economic behaviour and, to some extent, their way of life [6, p.12].

According to M. Weber, the spirit of Western capitalism at its initial phase was formed in the XVIth century under the influence of the ideas of the prominent leaders of the Protestant movement M. Luther and J. Calvin. M. Luther, writing "On the Freedom of a Christian", revealed a steady belief in "secret God's decision" as the absolute, unique and inexplicable source of one's religious dignity and one's being chosen. M. Weber states that it was M. Luther who, translating the Bible into German, supported the so called spirit of the translation rather than the spirit of the original, applied the concept of "Beruf" ("calling"), referring to it as to the important religious motif: the idea of the obligatory task set by God for a person [1, p.70]. The confirmation of one's dignity and the strive to preserve it in front of God emerge from the conscious fulfillment of this

directive. Though, the concept of a professional calling remains traditionalistic in M. Luther's works. A profession as a calling is something to be accepted as God's order and something to be "obeyed" [1, p.75]. The new point presupposes fulfilling one's religious duty within a secular profession as the highest aim of a worthy life. Everyday scrupulous activity within one's profession is considered by M. Luther as the best manifestation of Christian love for one another. It goes without saying that moral qualifying of the secular professional activity, outlining the practical features of a worthy life are the most far-reaching consequences of the Reformation and of M. Luther's activity in particular [1, p.74].

Whereas the Reformation cannot be imagined without M. Luther who defined its spiritual essence, his work wouldn't have become consolidated and spread so widely without Calvinism. Though even the first superficial reading of Calvinist ideas reveals the principally different correlation between religious life and secular affairs from that suggested by the Catholicism and Lutheranism [1, p.75].

In the course of J. Calvin's reinterpretation of the dogmatic issues, the significance of the doctrine of predestination increases noticeably. First it was elaborated in the third edition of his "Institutio" (1543). God doesn't exist for people, but people exist for God. Every accomplishment becomes significant only as the means of confirming God's power. To judge God's decisions on the scale of "mundane justice" is nonsense. Only God is free, i.e., insubordinate to any law, and His decisions can be grasped only to the degree of His wish to inform people about them. One can know only that some people are predestined to be happy, the others – to be cursed [1, p.121-122].

M. Weber mentions that this doctrine was supposed to have one consequence: the unknown before feeling of the inner personal solitude that could be cured by no one except God. Not by a preacher, since only the chosen for salvation is able to understand God's words. Not by Sacraments, since they have been established by God for His glory, and thus cannot serve as the means of gaining His mercy. Not by the church, since the one who doesn't belong to the true church cannot belong to those chosen by God [1, p.122-123].

Consolidation of the doctrine of predestination entailed the question whether there were those reliable features proving a person's being worthy to be Chosen. On the one hand, believers had their duty to consider themselves chosen by God and reject any doubts as the Devil's temptation, since the insecurity in one's dignity proves the lack of faith and the lack of grace. The apostle's appeal to "strengthening" one's calling is regarded as the duty to earn confidence in one's dignity, one's being chosen, one's confirmation by means of everyday struggle. On the other hand, the best way to earn such confidence is the constant work within one's profession. Only this can dissolve any religious doubts and brings confidence in one's being chosen for salvation [1, p.128].

According to J. Calvin, every feeling and mood, however high, are still delusive, and one's Christian dignity should be confirmed not only by the faith, but by the actions – only then the faith becomes a reliable support. [1, p.130]. These actions are necessary as the sign of being chosen. In fact, it means that God helps the ones who help themselves. Calvinists, thus, "create" their salvation – i.e. their confidence in salvation – by themselves [1, p.131]. God demands from the chosen not some separate "good deeds", but a worthy life, total sanctity which should become a system. No purely human wavering between a sin and remorse, redemption and a new sin, common for Catholicism, could be accepted here.

The aim of the puritan asceticism was to achieve the worthy way of life. Its first task was to avoid immediate sensual pleasures. Its main means was bringing the lives of those practicing it to an order. All these principles of dignity were equally reflected in the regulations of the Christian monkhood as well as in the principles of the Calvinist worthy life behaviour [1, p.134].

According to M. Weber, the transition of asceticism from the mundane life to the monasteries was brought to an end, and those "deep and passionate souls" who had become the best representatives of monkhood, now had to fulfill their ascetic ideals within their mundane profession. Developing the idea of human dignity, Calvinism added something positive: it's necessary that one's faith be confirmed in the mundane profession. Thus the vast majority of believers gained a positive stimulus to asceticism, and the grounding of Calvinist ethics by the doctrine of predestination resulted in the substitution of

the clerical aristocracy of monks outside the world by the spiritual aristocracy of saints among laity, predestined to be saved by God [1, p.139].

The further elaborating the idea of the role of professional calling for confirming one's dignity is reflected in the works of the prominent representative of the English Puritanism R. Baxter ("The Saints' Everlasting Rest", "Christian Directory"). He specifies what is not worthy in human life according to the ascetic ethics of Protestantism. It's unworthy to be satisfied by the achieved; to enjoy the wealth and its consequences, especially passivity and physical pleasures. It's unworthy to reduce the striving for "holy life", because "eternal peace" awaits "saints" in the other world, and in the mundane life to earn confidence in one's salvation one should act. Not laziness and pleasures, but only activity multiplies God's glory. One of the worst sins is a waste of time. Human life is short and precious, it should be used for confirmation of one's calling. Paul the Apostle's words "He who does not work, neither shall he eat" become the compulsory directory. Unwillingness to work is the symptom of the lack of grace [1, p.164].

R. Baxter emphasizes that no wealth relieves anyone of the absolute fulfillment of Paul's demand. Everyone has their professional calling. Dignity reveals itself in one's acceptance and irresistible following God's will. Calling is not the fate to reconcile oneself to (as in Lutheranism), it's God's demand for every person to work to His glory [1, p.165]: "above the certain profession any other human activity is nothing but a random income – earning it, a person is most of time lazy rather than working <...> a certain profession is the supreme weal for everyone [1, p.166].

Puritans do not disapprove of the profession change if it's dictated by the striving to take up some activity which proves more useful and good for God. Its usefulness is determined by its morality, significance of the welfare produced by it, and by the "profitability of the profession" [1, p.167].

If God shows a person the way to earn more on the legal basis without any harm to the soul and to the others, but the person rejects it and chooses less profitable way, s/he prevents one of the aims of his/her calling from fulfillment, thus rejecting something that confirms his/her dignity. This person refuses to be God's steward, to accept His gifts in order to use them to His glory when He wishes. People should work and become rich not for the mundane sinful pleasures, but for God. The wealth is worth disapproving only in that it can bring the danger of temptation to surrender to laziness and sinful mundane pleasures; and the striving for the wealth – only in its causing the hope for future merry and carefree life. But regarded as the result of one's worthy fulfilling of the professional duty, the wealth is not only morally justified, but even desirable [1, p.166-167]. Obtained due to the honest professional activity, the wealth is the manifestation of God's blessing [1, p.174]. The wish to be poor is equal to the wish to be ill and deserves deprecation, since it does harm to God's glory. Begging is unworthy as well, if a beggar can work; and it's not only the sin of laziness, but it's the violation of the Commandment to love one another [1, p.168].

The emphasis on the ascetic dignity of the constant profession signifies the ethical justification of modern professional specialization as well as the providential treatment of the wish for enrichment signifies the ethical justification of the dignity of a businessman. A common wish to the saints who achieved success fulfilling God's orders was the following: "God bless his deeds". God, in Puritans' opinion, will bless the chosen still during their mundane life (as it's said in Book of Job), giving them welfare as well [1, p.168].

Concerning the question whether it's worthy to have leisure time, the ascetic ethics of Protestantism has its peculiarities as well. Entertainment had to serve a certain rational aim: the rest is necessary to recover physically. But if being the means of revealing one's excessive life energy, entertainment aroused caution; and being performed for pure pleasure, satisfaction of instincts or irrational rivalry, entertainment was undoubtedly disapproved [1, p.170]. The possibility of getting pleasure from art works or sports was always limited by its being costless, since a person is only the user of the welfare given by God.

Asceticism as the means of revealing one's dignity in front of God didn't demand from the rich to mortify their flesh, it directed them to use their wealth rationally for the good of every person and the society [1, p.173]. The thought about one's property duty burdens a person's life. The more property one has, the bigger responsibility one should show (given that ascetic outlook

resists the temptation of wealth), so that the wealth would be saved intact and multiplied by the constant work to God's glory [1, p.172].

Though, stimulated by ascetic Protestantism, the growth of the capitalistic economy can cause paradoxical results called by M. Weber "secular influence of property". He cites the passage from J. Wesley's book which could serve as an epigraph to the whole mentioned, because it proves that the leaders of the ascetic movement completely realized the paradoxical, at the first sight, connection [2, p.373-374]. J. Wesley writes: "I'm afraid that where the wealth increases – the religious task decreases. Thus, given the logic of being, I don't see the possibility for the revival of true virtue to be long-term. Since religion has to cause both industry and frugality, which inevitably cause enrichment. Where there's enrichment – there's pride, passions for mundane pleasures in all their diversity" [2, p.374-375]. In J. Wesley's opinion, the decline of pure religion can be averted only by the worthy life principle: "those who earn and accumulate what they can" should be ready to "give everything they can" to preserve God's mercy and achieve heaven's treasures [1, p.176-177]. So, in the course of time, as M. Weber mentions, any attempts to reach Kingdom of Heaven, gradually dissolved in sober professional virtue, and the roots of religious feeling gradually died, giving up to the utilitarian secular reality. Anyway, clear conscience has remained an important component of the worthy fulfilling of one's professional duty and comfortable bourgeois life up to the present days: "thus there appears a specific bourgeois professional ethos. A bourgeois entrepreneur had to take care of his business interests. Religious asceticism provided him with sober, conscious, exceptionally hardworking workers regarding their job as the life aim pleasant to God" [2, p.375-376].

M. Weber attempts at answering the question why the doctrine of secular rational asceticism appeared on the grounds of Western Christianity. The answer lies in the fact, he thinks, that unlike the escaping-observing ethical orientation in other world religions, Judeo-Christian religious tradition gave grounds for the idea of personal calling to reform the existing rules and to make this world better. This idea, having grown on the fertile soil of Western European burger culture, became a powerful innovative factor [6, p.14].

According to M. Weber, the significance of the spiritual revolution taking place in the epoch of Reformation lies in providing the ways of ethical regulating the new sphere of the economic life of that time – the capitalistic enterprise which had been in the shadow before and had not only been considered unimportant, but even worth disapproval ("a merchant cannot be dear to God", etc). Having been born by Reformation, ascetic ethics of labour (following L. Febvre – "the religious of labour" [7, p.492]) managed to integrate the Western society and direct it on the way of the effective "organic modernization". The poor stopped envying the rich, because the easily obtained wealth was disapproved, and the wealth accumulated by means of hard work at a great sacrifice to life didn't excite even the poorest beggar's envy. All the social layers became equal as chosen by God. What about becoming equal economically? The inequality was preserved. But the wealth itself was no longer disapproved. So it remained attractive to those who hadn't had it yet but hoped to obtain it, had the ability and the wish to work. The wealth remained a stimulus for vertical mobility done by legal means. And the legal way is the most democratic and accessible [7, p.493].

Protestant asceticism added to the existing norms the aspect which defined its power: psychological impulse, the joy of realizing the dignity of one's life emerging from the responsible attitude to one's work as to the calling, as to the most reliable and often the only way to confirm one's being chosen [1, p.179].

One of the paradoxes of the fate of M. Weber's work comes out nowadays, since the ideas of "professional ethics" and rational capitalism are being discussed from the point of view of their implying not in the developed countries (where they emerged first), but in the practice of economic and social modernization "outside the West". The German philosopher himself proved the uniqueness of Western way of development, but at the same time he admitted that rational features inherent in the Western culture were gradually getting their universal significance [7, p.493].

How can this experience of the Western countries be useful for Ukraine? The idea of dignity in Protestantism is the form of culture characterized by the significant social potential, tried and

tested in the course of time. The social potential of this cultural form is confirmed by its high degree of influence on the Western culture, economy, and society as a whole. It's an undeniable fact that the contemporary Western civilization is represented by the most technologically developed countries of the world with the economies of high value added and high index of development. The West owes these achievements to the 500-years experience of fighting for the right to live according to the ethical principles of Protestantism.

To the oligarchic social system, in its Ukrainian fiscal-monopolistic and kleptocratic variant, the ascetic ethics of Protestantism, with its idea of the worthy fulfilling one's professional duty, is obviously irrelevant. Though initiated by the common citizens it can be opposed to our social system by those individualistic impulses of rational legal enterprise which are based on the striving for the worthy fulfilling one's professional calling and on high moral personal features.

Within the globalization the uncompetitive Ukrainian oligarchy is doomed to disappear; instead, the rational enterprise, grounded on the principles of dignity, on accumulation and multiplying its reputational capital, on following the professional ethics requirements, is capable of playing the key role in the development of those branches of economy which appear and can develop without the state's support, and sometimes even against the state.

The society which respects human dignity, preserves the ascetic ethics of labour with its virtues such as discipline and honesty, and which is based on certain solidarity and mutual understanding is the goal for Ukraine. On the contrary, in the society not oriented on ethics and based on the constant opposition, often criminal, of everyone to the others, where the "upper" layers become rich at the cost of "lower" layers, neglecting every moral law, the common citizens, in their turn, react to it with bad work, sabotage and theft. The striving to "get what hasn't been earned" spreads massively, first of all, in the society which doesn't share common values and social solidarity and where there is "double moral" [7, p.492].

**Conclusions.** Grounding the principle of methodological individualism, M. Weber made an attempt to explain how personal religious motivations, such as realizing one's dignity, influence one's economical behavior [5]. On the material of the documented facts he explains how the inner logic of Protestant ascetic ethics development – especially its doctrine of predestination – stimulated the formation of the idea of human dignity within the fulfillment of one's professional calling and professional self-realization, which influenced the development of the new life style of the economically active social layers. The ascetic ethics of Protestantism wasn't the direct reason of the development of Western capitalism as the rationally oriented economic system, but the new values with their social potential offered by the leaders of Reformation contributed to the overcoming of the system of traditionalistic ideas of human dignity, of the sense of human life and the role of the economic factors in it. This, in its turn, accelerated the rooting into the mass consciousness the new, different from the traditional ones, concepts of profession, labour, responsibility, etc. which provide the normal functioning of the contemporary economic institutions [6, p.12].

Providing the transition of Ukraine to the open market economy and the search of the ways to democratize the social life, the issues of ethical motivation of the economic behaviour become highly topical. Thus the experience of Western "rational capitalism" with its values and mentality requires the further detailed investigating and unprejudiced estimation.

### Література

1. Вебер, Макс Протестантська етика і дух капіталізму / Макс Вебер / Пер. з нім. Олександр Погорілий. – К.: Основи, 1994. – 261 с.
2. Вебер, Макс. Соціологія. Загальноісторичні аналізи. Політика / Макс Вебер / Пер. з нім. Олександр Погорілий. – К.: Основи, 1998. – 534 с.
3. Докаш В. Форми реалізації особистості в контексті соціальних доктрин протестантських церков / В. Докаш // Релігія та соціум. – 2010. – № 1 (3). – С. 104-109.
4. Докаш В. Релігійна мережа України в її конфесійних виявах: соціологічний аналіз/ В. Докаш // Релігія та Соціум. Міжнародний часопис. – 2017. – № 3-4 (27-28). – С. 176-186.
5. Кравченко А.И. Концепция капитализма М. Вебера и трудовая мотивация // Режим доступа: <http://ecsocman.hse.ru/data/043/234/1217/002.KRAVCHENKO.pdf> та ін.

6. Погорілий О. Макс Вебер і його класична праця / Вебер, Макс Протестантська етика і дух капіталізму / Макс Вебер / Пер. з нім. Олександр Погорілий. – К.: Основи, 1994. – С. 4-19.
7. Погорілий О. Читаючи Вебера / Вебер, Макс. Соціологія. Загальноісторичні аналізи. Політика / Пер. з нім. Олександр Погорілий. – К.: Основи, 1998. – С. 479-495.
8. Релігійна свобода: на перехресті епох, країн і культур. Науковий щорічник №19./ за заг. ред. проф. А.Колодного. – К.: УАР, 2015-2016. – 216 С.
9. Филипович Л. Роль протестантизму в утвердженні свободи совісті [Електронний ресурс] / Л. Филипович // R500. – 2017. – Режим доступу: <https://r500.ua/rol-protestantizmu-v-utverdzhenni-svobodi-sovisti/>
10. Яроцький П. 500-річчя Європейської Реформації: різноаспектний дискурс-аналіз / П. Яроцький // Релігієзнавство. – 2017. – Випуск 38 (51). – С.94-99.

### Literature

1. Weber, Max. Protestants'ka etyka i dukh kapitalizmu / Max Weber; [Per. z nim. Oleksandr Pohorilyi]. – K.: Osnovy, 1994. – 261 s.
2. Weber, Max. Sotsiologiya. Zahal'noistorychni analizy. Polityka / Max Weber; [Per. z nim. Oleksandr Pohorilyi]. – K.: Osnovy, 1998. – 534 s.
3. Dokash V. Formy realizatsii osobystosti v konteksti sotsial'nykh doktryn protestants'kykh tserkov / V. Dokash // Relihiya ta sotsium. – 2010. – № 1 (3). – S. 104-109.
4. Dokash V. Relihiyna merezha Ukrainy v yiyi konfesiynykh vyavakh: sotsiologichniy analiz / V. Dokash // Relihiya ta sotsium. Mizhnarodnyi chasopys. – 2017. – № 3-4 (27-28). – S. 176-186.
5. Kravchenko A.I. Kontseptsyya kapitalizma M. Webera i trudovaya motivatsyya / A.I. Kravchenko / Access: <http://ecsocman.hse.ru/data/043/234/1217/002.KRAVCHENKO.pdf>.
6. Pohorilyi O. Max Weber i yoho klasychna pratsya / Weber, Max. Protestants'ka etyka i dukh kapitalizmu / Max Weber; [Per. z nim. Oleksandr Pohorilyi]. – K.: Osnovy, 1994. – S. 4-19.
7. Pohorilyi O. Chytayuchy Webera / Вебер Вебер, Макс. Sotsiologiya. Zahal'noistorychni analizy. Polityka / Max Weber; [Per. z nim. Oleksandr Pohorilyi]. – K.: Osnovy, 1998. – S. 479-495.
8. Relihiyna svoboda: na perekhresti epoch, krayin i kul'tur. Naukovyi shchorichnyk №19./ za zah. red. prof. A.Kolodnoho. – K.: UAR, 2015-2016. – 216 s.
9. Fylypovych L. Rol' protestantyzmu v utverdzhenni svobody sovisti / L. Fylypovych // R500. – 2017. – Access: <https://r500.ua/rol-protestantizmu-v-utverdzhenni-svobodi-sovisti/>
10. Yarots'kyi P. 500-richchya Yevropeys'koyi Reformatsiyi: riznoaspektnyi dyskurs-analiz / P. Yarots'kyi // Relihiyeznavstvo. – 2017. – Vypusk 38 (51). – S.94-99

**Максим Дойчик**

### **Соціальний потенціал протестантського розуміння гідності людини в світлі методологічного індивідуалізму Макса Вебера**

*У статті проаналізовано соціальний потенціал протестантського розуміння гідності людини в світлі методологічного індивідуалізму соціології релігії Макса Вебера. Розглянуто його особливості, структуру, роль окремих компонентів у становленні західного типу капіталізму. Визначено, що внутрішня логіка розвитку аскетичної етики протестантизму, зокрема і його вчення про приречення, призвели до формування уявлень про гідність людини як чесне здійснення свого професійного покликання заради підтвердження власної обраності, що мало вже своїм епіфеноменом раціональне нагромадження багатства. Показано можливість ефективного використання соціального потенціалу протестантського розуміння гідності людини в процесі трансформації українського суспільства постмайданного періоду для результативного досягнення стандартів євро-атлантичної цивілізації.*

**Ключові слова:** соціальний потенціал, гідність, покликання, предестинація, аскетична етика протестантизму, методологічний індивідуалізм, соціологія релігії.

*Надійшла до редакції 18.05.2018 р.*