

REVIEWS

**FROM CULTURAL DIVERSITY TO GLOBAL ETHOS: A TWO-WAY TICKET.
BOOK REVIEW: Denys Kiryukhin (ed.) (2021). *Community and Tradition in Global Times*.
Washington, D.C: Council for Research in Values and Philosophy.**

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A recent volume entitled *Community and Tradition in Global Times* constitutes a vocal contribution to the interdisciplinary debate on the condition, evaluation, and prospects of globalization as a multidimensional rather than homogenous set of transformations both within and among modern societies. The volume has been published within the framework of the Cultural Heritage and Contemporary Change series sponsored by the Council for Research in Values and Philosophy (RVP). It is a product of collaborative effort of the group of scholars primarily from Ukraine with several chapters being authored by the contributors from India and the United States. The three sections of the volume—People and Community, Ethics of Global Times, and (Un)Ethical Practices—clearly reflect the underlying agenda of RVP by identifying the themes that have a bearing on values in public life and spark a considerable scholarly interest among the experts across the disciplinary borders in philosophy, social sciences, and beyond. Below, I briefly outline the major insights of the contributors, underline notable trends, and place them within the current scholarly debates on a larger scale.

As Denys Kiryukhin, the editor of the volume, notes right at the outset in the introduction, the book unfolds along the lines of a distinctive tension brought about by the unfinished dynamics of cultural, economic, and political globalization. What he has in mind is the tension between the longing for universality and the awareness of the sensible post-Enlightenment discontents that increasingly generate fragmentations. The question to be posed then is which “ethical norms and principles” are to guide our lives in a global world that “has become pluralistic forever” (Kiryukhin 2021a: 2). It is this question that all the contributors to the volume, albeit in very different ways, attempt to approach.

The first part of the book is predominantly concerned with pointing out the instances and mapping the shapes of the aforementioned fundamental tension. In her opening essay, Svitlana Shcherbak tackles the rise of contemporary populisms as a result of the clash between the aspirations for political sovereignty of local communities and the economically backed neoliberal unificatory forces (Shcherbak 2021). Denys Kiryukhin, in turn, projects the moral problem of the borders between modern nation states or transnational polities onto the ramifications of the liberal-communitarian split with

respect to the notions of justice, human rights, and common good (Kiryukhin 2021b). Artem Gergun's paper proposes to resolve the impasse in which the discourse of the "end of history" has firmly got stuck by means of rethinking the modernization theory. One of the implications of such a rethinking, in Gergun's view, is a prospective system of global welfare institutions and more egalitarian international policies to replace the "extinct" welfare states (Gergun 2021). The final essay of the section by Sergii Proleiev and Victoria Shamrai investigates the anthropological implications of the globalizing trends, in particular, the shift in the nature of both human selfhood and community in the course of late modernity (Proleiev & Shamrai 2021).

While the first section deals with the tensions that characterize the emerging global order, the second one seeks for sufficiently inclusive normative grounds to dwell in a new world. Based on the works of the critics of modernity as a homogenous reason-based narrative, Mariya Rohozha inquires which specific moral qualities are indispensable for global citizens in the digital age. Rohozha addresses primarily secularized Christian virtues (Rohozha 2021). By contrast, in the following essay, Sayed Hassan Akhlaq explores the possibility of the revision of innately Muslim concepts such as *Taqlid*, *Jihad*, and *Hijra* so as to elaborate a plausible yet highly reflexive and embracing perspective of Islamic theology (Akhlaq 2021). The search of the inspiration for inclusion within specific cultural, philosophical, and religious milieus also propels Asha Mukherjee contribution on Rabindranath Tagore's interpretation of the universalist ethics of "global well-being based on harmony, love, compassion and sympathy" (Mukherjee 2021: 157). This part is closed by Anastasiia Sytnytska's essay dedicated to a thorough discussion of Michael Ignatieff's notion of ordinary virtues and its alleged potential to serve as a foundation for global moral order (Sytnytska 2021).

All four essays of the second part leave a reader with a considerable share of reasonable optimism with regard to the prospects of the global ethos of justice and peace. The third and final section of the volume largely undermines this optimism. For one thing, Mikhail Minakov's paper demonstrates just how deep the practices of corruption might be incorporated into certain Eastern European stories of modernization as well as how devastating for public morality those practices actually are (Minakov 2021). The final essay by Yevhen Laniuk offers an even more gloomy outlook. The inventions such as the infamous Social Credit System, he argues, embody a more nuanced version of the classic idea of Panopticon that accommodates digital technologies thereby opening the door wide before the forms of totalitarianism unimaginable to the 20th century dictators (Laniuk 2021).

The overarching project of the volume is to elaborate on the aspects of both correlations and ruptures between economic, political, and cultural globalization, on the one hand, and the ways in which these trends are being reflected in the domain of values, on the other. Undoubtedly, the essays included in the volume engage in a high-quality scholarly exchange on the issues at stake and, for this reason, deserve careful attention of the peers. Many of the themes raised in this joint endeavor await further academic inquiries and adequate follow-up.

An argument is often made that the scholars from the regions that underwent specific historical contingencies have an especially fine-tuned sensitivity to the authentic nature and implications of particular social and political agendas. In this sense, Ukrainian experience is unique in terms of both memorable, often traumatic, lessons of the past and an unprecedented history of modernization that hardly fits into any existing theoretical patterns. It is surprising how little attention the contributors to the volume on community and tradition in global times have granted to synthesizing and articulating the insights that their own standpoint has to offer in response to the global upheavals.

One intuition that all the theorists that contributed to this work seem to share is that the multifaceted globalization dynamics, far from being merely descriptive phenomena, present a challenge for politicians and policy makers. Yet, as the present book quite conventionally endorses, it is no less a challenge for intellectuals and opinion leaders. It could be the case that the hope for universalist reasons in support of the post-national cosmopolitan order has fainted never to come back. Yet, it does not follow that we should cease looking for culturally embedded reasons in support of the shared ventures of humanity. This project won't succeed before those particularist standpoints are sufficiently worked out. If so, it is hard to think of a more urgent problem for intellectuals and opinion leaders caring about communities in global times.

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