SPIRITUAL CRISIS and VALUE ORIENTATIONS of the YOUTH of MODERN UKRAINE

Dziuba Tetiana,
student of the Faculty of Philology
Communal institution of higher education Vinnitsa Humanitarian and Pedagogical College, Vinnitsa, Ukraine

Pokhyliuk Olena,
Candidate of Philological Sciences, Lecturer of the Department of Ukrainian Philology
Communal Institution of Higher Education «Vinnitsa Humanitarian and Pedagogical College», Vinnitsa, Ukraine

The article deals with the modern spiritual state of Ukrainian society, which can be characterized as a mimicry of spirituality - an imitation of spirituality, in which traditional values change their meaning or lose it altogether. Spirituality is the ability to perceive the world through spiritual parameters, as well as the ability to subordinate one's life aspirations to the higher axiological guidelines of a specific culture. The article analyzes the factors causing it and the consequences for individual and collective life. They pay attention to the influence of the modern socio-cultural environment, technological changes and globalization on the formation of values. Emphasis is placed on the need to strengthen spiritual values as the basis of stability and self-realization.

The role of education, family and public institutions in solving the problem is highlighted. Recommendations are provided for promoting the spiritual development of young people and strengthening their value orientations, which is an important step in building a harmonious society. Such an analysis is a step in the direction of enriching discussions on the development of youth policy and social programs aimed at supporting the spiritual growth of the younger generation. It is noted that the lack of stable values can lead to the loss of the life course and the disintegration of the social foundation. Therefore, it is important to actively implement educational and cultural initiatives aimed at the formation of moral values and inner harmony among young people.

The results of the study emphasize the need for joint efforts of the government, public organizations, educational institutions and families in order to provide conditions for the development of spirituality and values among young people. This can happen through the inclusion of special modules in educational programs, conducting spiritual and ethical seminars, as well as creating a favorable social environment where young people can feel supported and develop their spiritual needs. Therefore, the article emphasizes the relevance of the problem of spiritual crisis and value orientation among the youth of modern Ukraine and suggests ways to solve these problems through a comprehensive approach and joint efforts of all interested parties.

Keywords: spiritual-intellectual upbringing, value orientations, formation of a harmoniously developed personality, spiritual space, spiritual life, transformational society, globalization.

Statement of the problem (relevance). The problem of forming the spiritual values of Ukrainian youth in today’s difficult and not always favorable socio-political, economic, and historical circumstances is quite relevant today. As practice shows, young people act as an active force for political change, and the future of society, its culture, and the direction of transformation will largely depend on the values they bring to these changes and the culture they implement. Society is interested in these values being democratic. Their formation is an urgent task that requires urgent attention.

Analysis of recent research and publications. The problem of spirituality and value orientations has been studied by such prominent philosophers as E. Libanova, V. Andrushchenko, L. Hubersky, M. Mikhailchenko, I. Nadolny, V. Pazeniuk, V. Kononenko, V. Kremen, V. Troshchynsky, and others.

The problem of spirituality and value orientations has been studied by many prominent philosophers. Thus, E. Libanova believed that spiritual development is an integral part of human life and a necessary condition for achieving happiness and self-realization. She urged people to strive for self-improvement, development of moral qualities, and search for the highest meaning of life. V. Andrushchenco argued that the search for the meaning of life is one of the most important tasks of a person. He emphasized that the meaning of life is not given to a person from birth, but is found in the process of spiritual development. V. Kononenko believes that spiritual values are not just a product of culture or upbringing, but have deeper roots in human nature. He argues that the desire for meaning, purpose, and connection are innate human needs that underlie the formation of spiritual values. Kremen examines the impact of spiritual values on society, arguing that they can promote social cohesion, ethical behavior, and peaceful coexistence. In addition, L. Huberskyi, M. Mykhalchenko, I. Nadolnyi, V. Pazeniuk, V. Kononenko, V. Troshchynskyi, and others address this issue in their studies.

The purpose and main objectives of the study. The purpose of the article is to analyze the current state of the spiritual culture of Ukrainian society.

The main objectives of our study are:
1. To determine which values contribute to the spiritual development of the individual and the creation of a harmonious society.
2. To find out the main value priorities of young people and students, which are changing under the influence of internal changes in Ukraine and external factors, including war, transformation and democratization;

2. To analyze the main problems of the spiritual culture of society.

Presentation of the main research material. Spirituality is an ideal to which a person has strived and is striving in his or her own development, an orientation towards the highest, absolute values of humanity as a whole.

The processes taking place in the country today are not isolated. Today’s youth, seeking self-determination and self-realization, is quite vulnerable, facing difficulties and contradictions on a daily basis, which jeopardizes the type of person of higher spirituality.

Spiritual culture is formed through the accumulation of experience in society, which is passed down from generation to generation, preserved and enriched by new achievements of mankind. New things often come into conflict with old values and lead to intergenerational, inter-value, and inter-ethnic conflicts. Ukrainian society is a transforming society, oriented to democratic values and focused on new priorities [1, p. 50].

Within the framework of psychological and pedagogical sciences, it is customary to distinguish values according to the following categories:
- cultural and cognitive values, which are enclosed in the child’s knowledge of the world of culture, its universal value;
- humanistic values - aimed at recognizing the value of a person as an individual, his or her right to free development;
- moral values are ideas, methods, signs, symbols that regulate human actions in society with the help of norms and rules, comprehended through cultural models;
- Aesthetic values are sensual values represented by aesthetic feelings, attitudes, tastes, ideals, etc.

The fate and national interests of the country largely depend on the extent to which the younger generation has a sense of statehood and patriotism, how responsible it is for the development and preservation of the spirituality and cultural heritage of the Ukrainian nation, how actively and constructively it participates in social processes and is ready to actively engage in the processes of socio-economic and political transformation.

The question of the “eternity” of spirituality is especially relevant in times of crisis, when radically new facts and conditions of life adjust the ways and means of individual life choices and social autonomy. The rapid changes that Ukraine is experiencing today are just such a stage. This means that the issue of spirituality should be of great importance. The search for the spiritual foundations of human society is an urgent task.

Today’s youth is growing up in the difficult conditions of building the independence of the Ukrainian state. This is due to the fact that the transition from established stereotypes of thinking and social behavior and decades of authoritarian methods of influence did not immediately lead to the formation of a humanitarian democratic society [3, p. 150]. Unfavorable socio-economic factors and the influence of the media have led to the growth of negative phenomena in the youth environment. These are manifestations of politicization, cruelty, aggression, violence and even vandalism. A “culture of conflict” has been created in the form of images of “strong”, extremely aggressive supermen and “sex symbols” that are promoted not only in foreign but even in domestic media. With the exception of old movies, the theme of work, its attractiveness and importance has largely disappeared from the media, and working people are no longer respected. This has resulted in passivity, a general loss of interest in learning and writing, irresponsibility, adventurousness, low social motivation, conflicts, slogans of sexual freedom, and a large number of crimes committed by young people. Pragmatism and a pragmatic attitude to life prevail among young people. For a certain part of young people, the main goal in life is to acquire material goods by any means [2, p. 20].

However, these problems are not unique to young people. Many of them were created by the older generation. Modern society is characterized by political conflicts, misunderstandings, lack of tolerance for different positions and opinions, and general disrespect for the native language and culture. It is difficult for young people who are still growing up to understand the social situation and choose the right direction for their lives. Therefore, the older generation needs to set an example and understand the problems of personal and professional development, as well as the situation in which young people find themselves. Young people have always been characterized by openness, sincerity, a sense of new things, youthful maximalism and determination. However, in the new socio-cultural situation, the issues of culture, spirituality and education should be interconnected and contribute to the life and professional autonomy of young people [3, p. 28].

Among the main parameters of a spiritual personality, O. Khvostychenko defines personal qualities, which he interprets as “characteristics (traits) acquired by a person that are manifested in stable ways of behavior in all spheres of human activity” [6, p. 29]. Undoubtedly, personal qualities affect all aspects of activity, including professional. Taken together, personal qualities determine a person’s character. The task is to form and strengthen positive qualities and get rid of negative ones. Positive qualities give rise to corresponding skills and abilities: the ability to make friends, love, learn, create, work, etc.

Spiritual and moral education involves the formation of the following traits of spiritual consciousness in the representatives of the growing generation feelings (conscience, honor, duty, faith, responsibility, patriotism); personal spiritual accounting (perseverance, obe-
dience); personal position (ability to distinguish good from evil, manifestation of selfless love (for neighbors), readiness to overcome life’s difficulties); spiritually determined behavior (readiness to serve people and the Motherland, spiritual prudence, compassion, manifestation of goodwill).

In addition, O. Khvostychenko notes that spirituality is manifested primarily through Love (all-embracing), Honor, Conscience, Will, Responsibility, Nobility, etc. The degree of disclosure and development of these human qualities, on the one hand, constitute the essence of spirituality, on the other hand, the goal of spiritual development, and on the third hand, they are indicators of human spirituality.

This naturally leads to the intrinsic values of a spiritual person, such as:

- the state of all-embracing (universal) Love;
- attitude to the Highest, to oneself, to others according to Honor and Conscience
- (ideals and faith);
- development through Will and Responsibility - the main condition and the main tool for achieving all life goals;
- relationships based on Benevolence, Nobility, Feelings, etc. [5-6].

Turning to spirituality in the context of education and development gives a person ample opportunity to realize what his or her formation as a person is based on, what is the true meaning of his or her life, what is the basis for full existence and communication, the need for growth and realization of one’s capabilities, and the feeling of “spiritual hunger”.

Spirituality is the potential essence of a person that ensures his or her full development and self-development, assimilation of social experience in order to transform one’s own nature, and helps in the fight against sins and vices that destroy human nature.

“The main goal of modern education is to educate a spiritually mature personality, in which the concepts of goodness, justice, conscience and duty are firmly established and become their own value guidelines” [1, p. 9].

Upbringing, as stated in the Concept of the New Ukrainian School, is an integral part of the entire educational process and is based on universal human values, including moral and ethical values (dignity, honesty, justice, care, concern, respect for life, respect for oneself and others). In particular, “even the most educated person can become the worst criminal if he or she does not understand and share universal values” [4].

The revival of spirituality is an important issue of our time. Along with the unity of faith, hope, and love, its dimensions are the harmony of the mind, feelings, and will of the individual, the dialectical interconnection of truth, goodness, and beauty, and unity with God. The revival of spirituality is the revival of the unity of all essential human forces, ways and forms of mastering reality. The conditions of the globalizing world and transformational society complicate the formation of personal spirituality, but on the other hand, they have potential opportunities to strengthen its position in the entire system of the spiritual.

The peculiarities of the formation of a person’s spirituality are determined by mentality. Spiritual growth of a person is impossible without his/her realization of his/her national peculiarity and bringing it in line with the development of society and the world.

The education of human spirituality is seen as a process that essentially creates a person and includes such important elements as observance of ethical laws, creative and artistic activities, study of the achievements of national and world cultures, self-knowledge, and disclosure of feelings.

It is also worth emphasizing that researchers identify the following components of spirituality need-values (spiritual aspiration and spiritual value orientation); cognitive-intellectual (observation, curiosity, depth, independence, critical thinking), volitional (purposefulness, perseverance, self-control, self-regulation) action-activity (spiritual self-development, spiritual activity, spiritual action); sensory-emotional (development of the emotional sphere of the human soul, the ability to experience various emotional, sensual and spiritual states); humanistic (human attitude to all forms of life as the highest value, respect for the inner world of other people, embodiment of the highest spiritual values (goodness, beauty, love), common sense in relation to other people); aesthetic (the desire for beauty, harmony and perfection, which is manifested in the human need to perceive and create beauty, aesthetic feelings and aesthetic activity).

S. Shcherbyna considers these components of spirituality as psychological guidelines in the educational process. And their purposeful formation is one of the main tasks of the spiritual development of the individual [7, p. 285-287].

The drivers of human activity, including spiritual activity, are needs:
- physiological (air, water, money, housing and transportation, heat, health)
- security needs (stability, security, mental comfort, confidence);
- the need for love, affection and belonging to a certain social group (friendship, intimacy, trust, acceptance, love);
- needs for respect and recognition (career growth, professionalism, reputation, respect of others);
- the need for self-actualization, which is the highest level of the hierarchy of motives (discovery of new knowledge, charity, human development, social activities) [5, p. 102].
Higher levels of motives associated with the spiritual level of personal development can be realized only when the needs of the previous level are met [1, p. 58]. Meeting different levels of human needs is an important aspect of mental and emotional well-being. Addressing psychological needs, ensuring safety, feeling of belonging to a social group, and gaining respect and recognition from others are fundamental to the development of a personality and its successful adaptation in society. These aspects affect well-being, intrinsic motivation, and overall life satisfaction. Once these needs are met, an individual can develop her or his spiritual potentials, expressed in self-realization and the search for meaning in life. This balance of satisfaction of different levels of needs is key to the harmonious development of the individual and the achievement of his or her full potential.

In addition, the most important place in a person’s spirituality is occupied by conscience as a means of self-control, self-correction and responsible attitude to life. With the help of conscience, which seeks to expand the horizons of human capabilities and condemn mistakes, the “art of living” is acquired, and the process of spiritual growth leading to spiritual birth or enlightenment occurs through intensive self-development, not through adaptation to life circumstances.

Enlightenment means the inner rebirth of the individual, which is manifested in the realization of the destructiveness of existence in everyday life, the destructiveness of the desire for property, power and fame, which is replaced by creative devotion. In this case, a person is guided not by instincts but by values, and the threat of dehumanization disappears [6, p. 285]. In order to improve personal everyday life, each person tries to choose such situations, companies, and activities that would make his or her life full, full of joy, thrills, and pleasant impressions, i.e. each person seeks to become the owner of his or her life, to build it consciously. Property, power, and fame should be available primarily to spiritual people, not as a goal, but as a tool for building a harmonious society.

The formation of spiritual life is a complex process of human development and is shaped by many factors:

1. The influence of objective natural and social conditions in which a person lives.
2. Purposeful educational influences.

Under the influence of these objective and subjective factors, the mental world of the individual is formed, which is often determined by the spiritual crisis and value orientations of young people. Studies show that modern youth experience significant difficulties in establishing their identity and finding meaning in life. Rapid changes in society, a crisis of values, an overflow of information and social pressures create a difficult environment for the development of spirituality among young people. They are looking for new ways to meet their spiritual needs, which can manifest itself in deepening self-knowledge through meditation, philosophical reflection, or in adopting alternative belief systems.

On the other hand, some young people may experience an internal struggle between traditional values and innovative views, leading to conflict and uncertainty. Such conflicts can give rise to the search for compromise solutions or completely new ideas that reflect contemporary realities and needs.

In this context, the study of the spiritual crisis and value orientations of young people is extremely important for understanding their mental development and search for meaning in a rapidly changing world.

It should be noted that in the context of the formation of a modern information society, the return of spirituality to everyday life is not as safe as it seems. This process is associated with the possibility of changing mental and psychological structures, as it allows for the opposition of experience to the ideals, principles and values of a culture or civilization, which can lead to the rejection of basic moral values. All of this undermines the foundations of a person’s life world, deprives him or her of normal support and meaning-making, and in such a situation, a person loses his or her life guidelines and the ability to preserve his or her identity. Today, the crisis of worldview, the spiritual and moral crisis of man and humanity is at the center of a systemic crisis that covers all spheres of modern society, disrupting the harmony between spiritual and material development and distorting the evolutionary program of humanity. Instead of spiritual values, humanity has chosen the path of technological development of civilization, where material values are the determining factor of social “progress” [3, p. 153].

The way of life of young people should contribute to the transformation of the spiritual values of society into internal virtues and character traits inherent in the younger generation. The choice and understanding of democratic values offered by society is determined by their personal significance, i.e. whether they are valuable to the individual and whether they contribute to the achievement of goals. Thus, among the equally recognized moral values, young people will always choose only those that have been formed in their minds by their parents, environment, society, media, etc., that have become beliefs and that they perceive as objects, goals, and means necessary to meet their own needs. Through their experience, through practical verification and confirmation of their necessity, relevance and usefulness, such values are fixed as the value orientations of the youth environment.

Adults play an important role in shaping the value orientations of young people, developing their self-regu-
lution systems, and supporting the younger generation in developing a sense of independence and purposefulness. Knowledge about the world around us and knowledge about the basics of morality merge into a single image in the minds of young people. This helps to change the system of moral self-regulation of young people, making it more complete, flexible and meaningful [4].

Today, the media occupy a significant part of young viewers’ free time and are an important tool for shaping their social attitudes and value orientations. The media are primarily responsible for the fact that consumerism has become more important to the current generation than spirituality. Today’s youth are growing up under more pressure from advertising and the media than ever before.

As a rule, young people are skeptical of what older generations tell them. Young people are losing their naïveté and are beginning to believe in what they see with their own eyes, not what others tell them. The modern generation learns from their own experience to recognize lies and vain promises and to distinguish empty words from real actions, to recognize hypocrisy and not to confuse it with the truth or with a sincere desire to help. They choose to be masters of their lives and learn from their own mistakes.

An important feature of a person’s spiritual world is the attitude to the cultural heritage of the Motherland, the spiritual heritage of the nation, the people, the best examples of world and Ukrainian artistic heritage [5, p. 286]. In turn, a person’s spirituality is formed at a certain stage of his or her development, when he or she is able to make his or her own choice about cultural values, assimilate and transform them into personal characteristics. One of the possible ways to make such a choice is to participate in cultural activities. The quality of cultural activities depends on the level of structure of the cultural and value priorities of young people.

Health is also the most valuable for young people, regardless of gender. For girls, family values are a priority, and for boys, earning money is a priority. These are traditional social norms. In terms of value orientations, boys are less similar to girls. Boys are more focused on leisure and honest work than girls. One should treat one’s own spirituality responsibly, realizing that each of us is always in danger of dehumanization.

Young people who are willing to study the past can only talk about a certain perception and choice of values and their influence on the experience of young people [1, p. 92].

Conclusions. Thus, Ukrainian society is in a transitional period, and in this context, educators need to teach the younger generation to adapt and develop spiritually in rather difficult conditions, to form a unique spirit, culture and morality, the ability to adapt to new times in the process of transformation. Employees of educational institutions must rethink their views on life and values, including spiritual ones. First, a person’s spiritual values, in the broadest sense, are one of the most influential factors in his or her thinking, decisions, and actions, so they directly affect the whole of a person’s life. Secondly, a person’s spiritual development is most clearly manifested in his or her relationships with others, especially in the ability to accept a person as he or she is and not be indifferent to him or her; to understand a person, i.e. to sympathize with those around him or her; to respect a person, and if necessary, to love him or her. The issue of aesthetic education of young people as one of the spiritual values remains relevant today in the search for new guidelines and in the process of personality development.

Further study of spirituality, in the authors’ opinion, can be aimed at creating a universal system of spiritual values that will become the basis for the formation of personality in each person and create a moral standard for all levels of education.

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