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THE DEVELOPMENT OF SPIRITUAL VALUES OF STUDENT'S YOUTH IN CRISIS SOCIETY

The article considers the essence and role of spiritual values in the formation and development of modern democratic society. In particular attention is paid to psychosocial factors in the formation and functioning of the spiritual values of students. The education of the younger generation has always been one of the priority tasks of any public education. Values are formed gradually, throughout the process of socialization of the individual.

The basis of the values is formed during the period of primary personality socialization and then becomes relatively stable and changes significantly during the crisis periods of the subject and the social environment. The value orientations are formed under the controversial influence of various factors: education, activities of political organizations, labour collective, mass media, ideals, place of residence, level of political knowledge, professional interest, works of art and literature, the psychological characteristics of the individual, family, television, radio, cinema, the study of social science disciplines, self education. The values system is the regulatory mechanism of social behaviour of the individual. The values define psychological culture of a person.

Current students require special attention of the state and the public, because in a few years they will form the core of the Ukrainian intelligentsia, shaping the future of our country. The system of spiritual and moral education of students should be open. It is closely connected not only with the activity of internal structural divisions of the University and the directions of the educational process in institutions but constantly interacts with the environment.

Keywords: *students, values, spiritual value.*

Modern life in our country is characterized by crises in many areas of society. Major changes require the culture, mentality, life priorities, values. Destructive processes have the greatest influence on young people, which in this difficult time

standing on the threshold of adult life, and which proved to be one of the most socially neglected and vulnerable communities of our state. Artemova T., exploring the spiritual priorities of the Ukrainian youth, notes that modern young people are growing up in conditions of deep crisis of the political, socio-economic, ideological and spiritual foundations of human life. The impact of these processes increases and due to the shortcomings of the whole system of youth education in our state. It becomes obvious that without the revival of old and formation of new ideals of social development with spiritual values, norms, benchmarks it is impossible to raise a decent future generation, and to build and maintain the national statehood and identity. So the process of formation and development of spiritual values of the modern Ukrainian youth is an urgent problem that requires detailed research.

A significant contribution to the study of the axiological perspective has made domestic and foreign scientists. In particular the nature and the origin of values, their classification and systematization investigated V. Andrushchenko, I. Bychko, N. Bondarenko, V. Vasilenko, V. Gnatenko, N. Kagan, P. Kravchenko, V. Tugarinov, V. Shynkaruk, etc. are Important developments of domestic and foreign scholars on the nature of spiritual values, in particular, S. Anisimov, V. Bakirov, N. Serhiy Holovaty, S. Goncharenko, A. Grebnitskogo, A. Zdravomyslova, etc. The problem of systematization of Ukrainian national spiritual values, dedicated to the scientific works of N. Borisenkova, I. Vashchenko, S. Wozniak, A. Vishnevsky, Sytnyk, V. Stepankova, A. Grebnitskogo, A. Zdravomyslova.

According to scientists V. Andrushchenko, N. Borisenkova, A. Bondarenko, V. meadow, M. Levshina and others, on the individual as a bearer of spirituality can be judged by the following criteria of behavior and activity: belief in the Supreme idea, the belief in God the Creator, the need for justice, the ability to sincerely admit their mistakes, strong sense of self-respect and respect for another person, his human dignity, need and ability to listen and hear the other, the willingness to unselfishly help others, the disposition to mercy and charity, respect for social norms, the willingness to exercise gratitude, forgiveness, and repentance [4,5,6].

Another view is held by A. G. Zdravomyslova. He believes that the values can be attributed only to spiritual aspirations, ideals, principles, and moral standards.

"The content values due to the cultural achievements of society. The world of values is primarily the world of culture in the broadest sense, is the sphere of spiritual activity of man, his moral consciousness, his affections – those estimates, which Express the measure of the spiritual wealth of the individual" [9, p. 160]. Spirituality involves going beyond selfish interests, personal use and concentration on the moral culture of mankind. The indicator of personal maturity is the corresponding value hierarchy, leading to spiritual and moral values. They directly determine the main attitude of man to the world, to others, to itself, providing the highest criterion of orientation in the world and supports for personal expression, to determine their own life strategies and in choosing the ways of its implementation. The worth of the individual is conscious and taken by the common man a sense of his life (B. S. Bratus [9].).

Values are a Central regulatory element of life perspective and Express the conscious relation of man to reality. "It's perceived personality her dominant needs that determine the order of choice of those or other spheres of life, areas way of life, they provide the stability of personality in a vague or crisis conditions" [4]. The development of a humane, free and responsible personality is directly related to his system of spiritual values, in opposition to the utilitarian-pragmatic values. T. V. Butkovska represents the value system of the social subject: the constitutively-life (notions of good, evil, happiness, purpose and essence of life); universal: (a) vital (life, health, personal safety, welfare, family, relatives, education, law and order); b) public recognition (industriousness, social status); b) interpersonal recognition (honesty, altruism, kindness); d) democratic (freedom of speech, conscience, national sovereignty); particular (belonging to a hometown, family); transcendental (faith in God, commitment to absolute) [7, p. 29].

I. V. Vashchenko, N. In. Petrushevska defined set of core values that reflect the specifics of value consciousness of people in crisis-a reformed society. Optimal list of values is 14:

- 1) human life as the highest value, worth;
- 2) will the modern, liberal sense of this term as "freedom for..." implementation of socially positive needs and abilities of the individual;

- 3) morality as the quality of human behavior in accordance with universal moral and ethical standards;
- 4) communication with family, friends and other people, mutual aid;
- 5) family, personal happiness, procreation;
- 6) work as an end in itself the meaning of life and as a means of earning;
- 7) well – being-income, comfort their life and health;
- 8) initiative – initiative, the ability to show themselves, to be different;
- 9) the tradition – respect for tradition, to live like everyone else, dependent on surrounding circumstances;
- 10) independence, the ability to be an individual, to live according to their own criteria;
- 11) sacrifice – the willingness to help others, even to their detriment;
- 12) authority – the ability to influence others, to have power over them, to succeed, to win;
- 13) the rule of law is established by the state order for security of the individual, equality of rights of its relations with others;
- 14) liberty – archaic "freedom from..." limitations of declarations of intent of the individual, the pursuit of permissiveness [8, p. 30].

Exploring the psychological regularities of education of civic consciousness of the individual, M. Th. Borichevsky built a conceptual model of a Mature personality-citizen, the spiritual sphere which includes the value system, which consists of subsystems: the moral values embodied in many different forms of activity and semiactive man, aiming for approval in interhuman relations humane began: kindness, justice, tolerance, sincerity, integrity, mutual respect, dignity, responsibility, integrity, active opposition and the irreconcilable attitude to hypocrisy, cynicism, hypocrisy, obsequious, laziness and idleness, conscious hard work.

Civic values: patriotism (selfless love for his native land, its people, the state, the experience for the fate of the Motherland, the need to give all their strength, talent to the service of compatriots sense of responsibility for the present and future of the nation. States); interest in the history of his native land, his past; respect for famous people, heroes of the nation; active participation in the preservation and enhancement

of the traditions of the people, its culture, art, science; developed national consciousness; the desire to identify with their ethnic group, nation; national dignity. Legal values: legal education, law-abiding citizen; the possession of legal culture; conscious and responsible attitude to the rights and duties of citizens under state law; legal education; the active opposition of the legal nihilism; protection of the Constitution, state symbols; speech (her public role, to own it, to actively contribute to its protection and functioning in all spheres of public life throughout the state).

Ideological values (transcendental orientation of a person): belief in the Supreme idea; belief in invincibility, immortality of the human soul; good deeds; noble impulses and actions.

Environmental values: environmental education; awareness of the inestimable value of the natural environment in life; respect for nature; developed effective need to protect them from unreasonable and dangerous impacts; aesthetic appreciation of natural phenomena, awareness of their beneficial effects on feelings, perception of the world.

Aesthetic value: the aesthetic education; development of aesthetic tastes; the ability to distinguish the real noble beauty from cheap imitations, vulgarity. Intellectual value: the ability to think critically and self-critically; the ability to cherish their own objective opinions and views on various life phenomena; a person's ability to think logically; the ability to successfully perform complex mental operations.

Valeological values: responsible attitude to their mental and physical health [5, c. 23-25].

Mandatory components of the system of value orientations of students, in our opinion, should be: family values (the need of procreation, family traditions, relationships between family members), economic value (stability, performance), ethical values (understanding, good emotional well-being), social values (humanism, the Humanities, human freedom and comprehensive development and improvement of abilities, fairness, dignity, participation, democracy); religious values (belief in God, charity, tolerance, confessing God's commandments), professional values (the prestige of the profession its attractiveness; goals of the profession as an expression

of its social function, place in society; contents and conditions of professional employment; social position of the profession in relation to other social groups; sample personal representative of the profession; professional ethics and traditions typical of the profession, regulating the professional activities and lifestyle of its representatives).

The structure of values focused on the criterion of their scope, developed in the writings of G. Vashchenko, A. Vishnevsky, V. Yaniv, defines five groups of values: Absolute values of universal significance and unlimited scope. Category: people, truth, goodness, kindness, harmony is the tablet, which relies on the existence of all mankind. Therefore, in absolute ascribe humanistic values, essential content which characterizes the perception of man as the Supreme value and self-worth. Refers to absolute and religious values – Faith, Hope, Love. These categories are interrelated and cannot exist without each other.

National values of the Ukrainian people grow from its traditions and customs are reflected in folk songs, Proverbs, literature, and art. Categories such as national idea, the native language and culture, statehood, create a unique socio-political and spiritual life of the Ukrainian people. Among the generalized national traits of a typical Ukrainian, you can define meekness, sincerity, wit and jocularly, diligence and patience. All this is combined with high emotionality, sensitivity and lyricism that is in esthetism Ukrainian folk life, in a kind mood, concentrated focus on self-discovery through nature and the subtle reflections upon her beauty. These qualities define the "spirit of the nation", or the Ukrainian mentality.

Civic values – based on the equality of all people before the law and are reflected in the communities based on the principles of democracy. It comes inviolable rights and freedoms of man and his obligations to other people and the state, social activity, respect for laws and the like. These values are reflected in the person's realization belonging to the state or social status, readiness to work in good faith for prosperity of the Motherland, to protect her, sacrificing their own lives. Civil integrated these group values as class, caste, professional, corporate, political and the like.

Family values embody the spiritual foundations of existence, kind of like microcosmos, the original cell of society. The source of their formation and development is the contradiction between biological instinct of continuation and preservation of a family and the challenges facing the family, society: the education of worthy citizens of his state, to preserve the gene pool of the nation, and the like. Among the core values that are part of this series include the following: family love, harmony, fidelity, care for children and other family members, equality senior and Junior, to preserve the memory of their ancestors.

Values of private life – are important first of all for the person, define her character traits, behavior, style of relating to other people. Their formation and development is influenced by the unity and struggle of two opposite principles in man – biological and social, the conflict between the needs of the individual and the public interest. This group values include: life as a value and the intrinsic value, freedom of choice, individuality, self-awareness, self-esteem, creativity, personal happiness as a manifestation of inner harmony [1,8].

Conclusions. Youth as a subject of historical process plays an important role in the creation of the Ukrainian society. Given that student age is a period of intense identity formation, the development of professional thinking and self-affirmation, extremely important is the issue of inclusion organized and controlled spiritually-moral education in the system of educational work in higher school. Current students require special attention of the state and the public, because in a few years they will form the core of the Ukrainian intelligentsia, shaping the future of our country.

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