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SPIRITUAL SECURITY: SPIRITUAL CULTURE AND MORAL VALUES OF THE INDIVIDUAL

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The article reveals the problem of the spiritual security of the individual on the basis of the upbringing of spiritual culture and moral values as a process that is characterized by the unity of the content, forms, means and methods of education, stimulating the spiritual development of future specialists; to the tasks of this process are defined: the formation of patriotism, high spiritual needs and interest in spiritual development and self-improvement, determining one's place in the dialogue of cultures, cultivating the ability to perceive works of art, as well as the development of cultural self-knowledge;

- the substantive nature of the essence of the spiritual culture of students is given, in particular, spiritual and moral goals, values, beliefs, motives and meanings that guide the student in his activities; ethical knowledge, skills, abilities are associated with the assimilation and application of ethical norms, principles, rules; humanization and harmonization of relations; mastering the spiritual and moral culture of the nation, country, civilization; striving for spiritual and moral self-development, self-improvement, self-realization in the professional sphere; personal experience of spiritual and moral activity;

- the conditions for ensuring the spiritual security of the individual are determined: academic freedom; friendly atmosphere; humane style of communication and behavior; cooperation, co-creation; creating situations of success; encouragement and stimulation of independence, self-knowledge, self-management, self-development and self-realization.

Keywords: *spiritual security, spiritual culture, spiritual values, spiritual development, spiritual self-realization, students, higher education.*

Problem statement. The growing dynamism of social processes, the complexity of the tasks solved by modern society, the aggravation of the global problems of mankind force professional educators, philosophers, sociologists, historians, psychologists to revisit the problem of spirituality, to consider various aspects of its essence, the content and structure of the spiritual culture of the individual. It is with it that today the possibility of preserving both the individual and the whole society and humanity is associated.

The upbringing of the spiritual culture of the individual is a process that is characterized by the unity of the content, forms, means and methods of education, which stimulates the spiritual development of future specialists. The main objectives of this process are the formation of a professional culture, high spiritual needs and interest in improving the culture of communication, determining one's place in the dialogue of cultures, cultivating the ability to perceive works of art, as well as the development of cultural self-knowledge (Kolisnyk, 2008).

The country is experiencing a spiritual and moral crisis, which is reflected in all spheres of public life, in the functioning of all social institutions. In the context of a deep social and economic crisis, the usual confidence of a person in the future is collapsing, the past is being rethought, and behavior patterns in the present are changing. A kind of value vacuum has developed in the public consciousness, which has the greatest influence on young people who are on the verge of an independent life.

Under these conditions, education has a significant impact, which in its essence works for the future, lays the foundations for social changes, determining to a greater extent its development. It is education, as the most technologically advanced and changeable side of human culture, that "keeps its finger on the pulse" of human values and ideals, individual and social worldviews, behavioral stereotypes and specific actions.

Analysis of recent research and publications. The relevance of the problem of educating spiritual culture is confirmed by rich developments in various fields of science and practice. The relevance of the problem of spirituality is confirmed by rich developments in various fields of science and practice. In particular, its study was reflected in the scientific positions of philosophers who consider spirituality as a sphere of understanding reality (V. Baranivsky, G. Horak, L. Sokhan, L. Oleksyuk, and others); psychologists who reveal the psychological origins of spiritual values (I. Bekh, M. Borishevsky, T. Butkovskaya, A. Zelichenko, V. Moskalets, A. Kirichuk, G. Kostyuk, E. Pomytkin, etc.); teachers who study the essence of spiritual development, especially the organization of spiritual education of a person (S. Goncharenko, V. Doniy, I. Zyazyun, I. Zaichenko, B. Kobzar, I. Stepanenko,

S. Tishchenko, G. Shevchenko, etc.) and interdependence of spiritual and national (M. Stelmakhovich, B. Stuparik, D. Tkhorzhevsky and others).

Pedagogical science O. Vishnevsky, K. Zhurba, I. Lebed, O. Luchaninova, K. Real, N. Opanasenko, V. Pomytkin, N. Repa, V. Slyusarenko, A. Sukhomlinskaya, focuses on the study of the factors of spiritual development of the individual, T. Tiurina, A. Fasolya and others.

Highlighting the previously unsolved parts of the general problem to which this article is devoted. In modern conditions, the improvement of the system of higher education, the main issue is the revival of its cultural and creative mission, the transition to a culture-creative education system as a whole. The need for such an update is due to the fact that the existing system does not provide a solution to the task – the formation of the spiritual culture of future specialists, which combines high professionalism and spiritual wealth. Today it is obvious that education and culture, developing in interaction, provide a creative relationship between the moral, artistic, intellectual qualities of a person that are necessary for a future specialist. A new approach in the field of education is to organize the process of personality formation of a specialist with higher education on the basis of the relationship, mutual penetration of all types of education, designed to form the spiritual culture of the individual in its ideological aspect. The exit to new standards of education of spiritual values consists in the formation of students' creative approach to the educational process (Klymyshyn, 2012).

Analysis and generalization of sources allows us to assert that they reveal the psychological and pedagogical foundations of the upbringing of spiritual culture, relating to adolescence. The problem of the formation of spiritual culture in the process of mastering humanitarian knowledge has not yet been sufficiently studied and developed. After all, one of the important tasks of higher education is the formation of the student's personality, the development of his abilities, talent, scientific worldview, the value content of humanitarian knowledge is precisely what will help to fulfill these tasks. That is, the harmonious development of the individual depends on the spiritual content of the acquired and assimilated knowledge.

Purpose of the article (problem statement). The purpose of this article is to determine the place of spiritual culture in the system of value orientations of future teachers as a guarantee of the spiritual security of a person and society.

Presentation of the main material with full substantiation of the obtained scientific results. As noted above, more and more people are coming to the center of pedagogical theory and practice. In this regard, today there is a rethinking in the field of education of the former attitude towards the individual, which is becoming the main concern of public and political organizations.

Humanistic goals dictate the need to revise the content of educational technologies, didactic and educational concepts. The idea of humanism and tolerance is increasingly being laid at the foundation of modern higher education. Of particular importance in this context is the task of humanitarization of education. The humanization of education requires a decisive change in the strategy of the educational process, the implementation of the return of educational institutions to the subjects of education by respecting their personality, trusting them, accepting their personal goals, requests and interests, creating favorable conditions for the disclosure and development of abilities (Boryshevsky, 2008).

Such a task can be solved only in the conditions of an adequate personality-oriented model of the educational process, in which the mastery of natural-scientific and humanitarian knowledge is built on the basis of the logic of personality development and the characteristics of the educational tasks of higher education. personalities: connecting the components necessary for this into all cycles of subjects and revising them in one direction, creating an informal sphere of education with a humanized content, that is, with a focus on cultural disciplines. Modern education should be based on the "man of culture" paradigm, which is close to historical and cultural traditions, which has formed cultural values, aspirations for morality, beauty, and higher spiritual foundations. Scientific research in the field of culture allows us to assert that the concept of "culture" is multidimensional, the culture of human life in the 21st century as a measure of its humanization, civilization, compliance with universal human values and norms. It must include moral attitudes from all these varieties of culture (Chursin, 2017).

The humanization of education means globalization in the translation of cultures. At the same time, the methods and content of broadcasting should be focused on the modern achievement of universal human spirituality, intellect and morality. In turn, the socialization of a person within the framework of the general educational process must be focused on the search and implementation of the latest methods of disclosure and formation of his personal capabilities. After all, humanization is the liberation of consciousness from the dogmas of totalitarian, authoritarian thinking, the assertion of a system of humanistic values that provide social opportunities for each person to develop as a spiritual and moral personality, having the right to realize their abilities and self-improvement.

Humanism is associated with spirituality, which is the cultural orientation of the individual - its vital interests, beliefs, views, ideals, worldview, attitude to life, to other people, to their duties and to themselves. Spirituality integrates the

emotional and intellectual capabilities of the individual, expressed in creative activity, value orientations and moral attitudes.

Spirituality is the ability inherent in a person to build his inner world of claims and assessments, to reflect reality through his intellectual and moral and psychological potential. Through certain mechanisms, a person endows not only his own existence with meaning and value, but also the phenomena of the surrounding world, gives essential features to objects. With such a construction, the subject simultaneously constructs himself as a thinking individual, capable of reflections, assessments, deeds and actions. Spirituality is the source, the ideal root cause of awareness, at least in the possibility of a special human world. It can be said that spirituality does not so much shape as it forms the values of the world and culture. Spirituality is actualized through the action of the mechanisms of constituting a person as an individual, introducing him to the value-semantic intersubjective world (Shevchenko, 2007).

In other words, spirituality is associated with an active "beginning", which is built on the modes of independence of a certain self-sufficiency. Because of this, spirituality can be "read" if the entire sphere of emotional, intellectual, ethical and other preferences and experiences of the individual is presented to him as his own. In such intense spiritual work, the origins of the search, the aspirations of man are hidden, for he carries out in himself the transformations necessary to comprehend the truth.

The problem of the spiritual world of the individual acquires particular relevance in adolescence and youth. After all, these years are one of the most difficult and responsible in a person's life. Puberty causes a number of the most significant changes in the life of adolescents, and special changes take place in the mental sphere: somatic restructuring is accompanied by a restructuring of the psyche. Inner restlessness, often conflicting desires, a violent manifestation of capricious arbitrariness, a frequent desire to act contrary to the rules and one's own habits, stubbornness and arrogance, general ardor – all this is a manifestation of "dreamy egocentrism" (Okhrimchuk, 2008).

This period can also be characterized as asocial - through the craving of young people for loneliness and loneliness, the tragic feeling of "incomprehensibility" and "uselessness", universal isolation from everything and everyone. A turning point is also taking place in the field of morality: traditional values and accepted authorities are denied, priority is given to one's own trains. In the spiritual sphere, according to Chursin one can observe the "ladder of moral mysticism": the choice of this or that mode of behavior occurs mainly in accordance with the internal attitudes of the individual, without conformity with the arguments of reason. At the same time, young men awaken for the first time an interest in their inner world, manifested in self-deepening and reflection on

their own experiences, thoughts, the crisis of the former, childish attitude towards oneself and the world, negativism, uncertainty, the catastrophe of authorities. In adolescence, the transition from consciousness to self-consciousness takes place, the personality “crystallizes”. This period falls precisely on the student years, during the period of study at universities. Therefore, the task arises of developing such a holistic organization of the educational space that would create conditions for filling the inner world of student youth with value content (Chursin, 2017).

An analysis of the problems of real life, the current socio-economic situation shows the increasing importance today, the priority of educating the spiritual culture of students in comparison with all other areas of education.

Today in Ukraine, especially among teachers, it is becoming increasingly clear that the underlying causes of the socio-economic crisis and the deterioration of the state and health of the nation are not so much in the economic sphere, but in the field of spiritual and moral education, in a huge deformation of spiritual and moral values and ideals. a large population, and especially young people.

Let us consider this issue in the context of students' spiritual culture, highlighting its main functions.

If general functions (axiological, normative, reflection, evaluative-diagnostic, corrective, prognostic) are manifested in any situation of the teacher's spiritual and moral activity, then the professional one is realized in situations of direct and indirect interaction between the teacher and the student in the process of training and education.

All these eight functions of the spiritual culture of the teacher are focused on solving certain problems of educating the spiritual culture of the individual. The comprehension of these functions, undoubtedly, advances us in understanding the essence of spiritual culture and the teacher and students.

Further deepening of understanding of the essence of the spiritual culture of students is associated with the allocation of the following components:

- spiritual and moral goals, values, beliefs, motives and meanings that guide the student in his activities;
- ethical knowledge, skills, abilities are associated with the assimilation and application of moral norms, principles, rules that guide the student in his activities and communication;
- dominant ethical feelings, states that a student manifests in moral activity, especially in situations of moral choice;
- humanization and harmonization of the student's relationship with teachers, parents, friends;

- mastering the spiritual and moral culture of the nation, country, civilization, reflected in science, art, life;
- increasing the level of abilities for spiritual and moral self-development, self-improvement, self-realization in the professional field;
- personal experience of spiritual and moral activity of a student.

If all of the above is summarized and an attempt is made to give a definition, then the essence of spiritual and moral culture is manifested in the following:

The spiritual culture of a student is a complex integral system of his personal qualities that characterizes the degree of development and self-development of his ethical values, beliefs, motives, knowledge, skills, sensations and abilities that he manifests in various situations of moral choice and moral activity in comparison with those highly humane values, principles, rules, which in the modern socio-cultural environment and activities are considered to be normative and (or) ideal.

What are the modern pedagogical principles focused on the self-realization of the spiritual culture of the teacher and the spiritual development of students?

Our research, as well as understanding the existing pedagogical experience, show that they are:

- the principle of creating a highly moral, educational environment;
- the principle of recognition of the inherent value of all participants in the educational process;
- the principle of recognizing the priority of spiritual and moral education, taking into account the significance of all other goals and objectives of education and personal development;
- the principle of taking into account the actual and potential levels of development of the individual, including the self-development of his spiritual culture;
- the principle of harmonization and humanization of interpersonal relations of all participants in the educational process.

It should be noted that each of the above principles has its own factors and conditions, and hence the direction of its effective implementation. Let's concretize it on the example of the first of them.

Factors and conditions for creating a highly moral educational environment:

- high level of moral and professional culture of the teacher;
- academic freedom for all participants in the educational process;
- friendly atmosphere;
- humane style of communication and behavior;
- cooperation, co-creation;

- creating situations of success;
- optimistic mood;
- emotional uplift, especially when performing collective creative activities;
- stimulation of interest in different types of students' activities;
- setting personal, differentiated tasks and tasks;
- encouragement of initiative and creativity;
- involvement of students in the activities of the competition;
- creation of conditions for maximum creative self-realization of students;
- encouragement and stimulation of independence, self-knowledge, self-government, self-development and self-realization of students;
- creation of an optimal ergonomic environment (comfortable workplace, lighting, temperature, ventilated room).

Let us now note that in the process of organizing the life of students in the cultural, educational and educational space of a modern higher educational institution, a system of goals is being formed that orients university teachers to the development of educating a student as a Citizen, as a Professional, as a Highly Moral, Intelligent, Creative person. The concepts formulated above are priority the goals of modern education and self-development of students at the university. This generalized model of the goals of education should reflect, in our opinion, the basic features (qualities) of the personality of a university graduate.

Next, we briefly decipher these qualities of each of the substructures.

The upbringing of a student as a Citizen is focused on the development of a patriot:

- a person with an active social position;
- focused on democratic values and freedoms;
- able to have an opinion;
- perform their duties as a citizen, as reflected in the Constitution of Ukraine.

The upbringing of a student as a Professional is focused on the development of:

- professional identity;
- deep interest and love for the chosen profession;
- professional erudition and competence;
- awareness of professional interest and responsibility, the ability to set, creatively and effectively solve professional problems in the chosen field of professional activity.

The upbringing of a student as a highly moral person is focused on the development of:

- high level of moral qualities (honesty, responsibility, obligation, benevolence);
- ethical culture, including understanding of highly moral national and universal values;
- humanistic views, beliefs and worldviews.

Education of a student as an Intelligent personality is focused on the development of:

- high culture of communication and behavior;
- high level of erudition;
- aesthetic, artistic culture;
- consistency and critical thinking;
- progressive views and beliefs;
- tolerance and respect for people of other nationalities and other views and beliefs;
- the ability to preserve the best features and traditions of the Russian intelligentsia.

The upbringing of a student as a creative person is focused on the development of:

- methodological, research culture;
- creative, research skills and abilities;
- abilities for both individual and collective creativity in the chosen field of professional activity;
- abilities for creative, systematic application of knowledge in solving professional, both theoretical and practical problems.

The upbringing of a student as a Competitive person is focused on the development of: diligence, continuous professional self-development and self-education abilities, stress resistance, development of communication skills and leadership qualities, responsibility and commitment, the ability to complete the work begun, to perform work at a high level of quality.

The integration of all the above qualities of students occurs when a student is educated as a person of culture, which in turn implies the development of students:

- ethical culture;
- aesthetic culture;
- culture of communication and behavior;
- methodological and intellectual culture;
- information culture;
- culture of professional activity;
- civic culture;
- ecological culture;

- valeological culture (or culture of health).

All these components of the “cultural conformity” of education can act both as the goals of education and as priority strategies for educational activities in the university.

To this end, it is proposed to introduce the Program “Spiritual Security - Spiritual Health of the Personality” in higher educational institutions, which was considered taking into account the provision of such opportunities to teachers of higher educational institutions directly carrying out educational work with students:

- improve your cultural and spiritual development;
- to raise the level of philosophical, pedagogical and psychological preparation in the field of education;
- through a system of didactic tasks to master the specifics of updating the content and methods of education in modern higher education;
- to acquire research experience in self-organization of professional activities in the upbringing of spiritual culture and to master the appropriate optimal technologies for its upbringing in integrated training groups.

Designing the work of the studio “Spiritual security - spiritual health of the individual” in the formation of the spiritual culture of teachers, we proceeded from the fact that this process would be effective if:

- the proposed subject of the special course includes knowledge on the theory of spiritual culture, which is the basis of the teacher as a carrier of culture;
- in the continuous education of teachers, advanced traditions, methods and techniques of education are actively used, creating conditions for improving the process of educating the spiritual culture of students;
- teachers organize their activities on the basis of the methodical use of national and universal spiritual culture.

A spiritually educated person, capable of educating the spiritual culture of youth, a teacher of higher education can become:

- when he understands his spiritual potential, abilities and determines the possibilities of spiritual self-improvement;
- has a high general humanitarian culture, has deep knowledge of the psychological, pedagogical and subject blocks, taking into account the specifics of the new content, forms, methods and methods of their implementation;
- seeks to find knowledge, skills in the industry, self-knowledge, personal improvement and professional growth;
- is aware of the specifics, place and significance of the experiment in the context of modern education;

- is an accomplice in the creative development of the experiment through various forms of educational-methodical, scientific-methodical and research work;

- has stable moral guidelines, aesthetic taste, attitude to a healthy lifestyle, high environmental culture, the need for cultural activities;
- needs self-improvement and transfer of life and professional experience;
- seeks to create conditions for social, morally oriented comfort in the student environment and personal life.

The main topics in the process of implementing the program "Spiritual security - spiritual health of the individual" were:

- education in the system of higher education|philosophical and legal basis;
- education as a socio-cultural activity;
- formation of a modern pedagogical culture of education in the system of higher professional education in Ukraine;
- educational technologies in a higher educational institution;
- value aspects of education;
- value-semantic self-determination of youth;
- education of the spiritual culture of students of a higher educational institution (ideological, intellectual, moral, aesthetic, ecological, civil, culture of everyday life and family relations, culture of a healthy lifestyle);
- higher education institution as a cultural center.

Here is a summary of the program:

- Spiritual culture of the individual: its essence and structure. Content essence and structure of spiritual culture. Education of a man of culture. Attracting students to the common cultural heritage of Ukraine and their orientation towards the perception and understanding of their own and other national cultural traditions.

- Spiritual foundations for the formation of a person's worldview. Worldview culture of personality: essence, structure. Ways of formation of the worldview culture of the individual.

- Spiritual bases of education of moral culture of students. Psychological features of the moral and moral self-determination of a person in adolescence. Formation of the system of spiritual and moral ideals during the student period. The problem of choosing meaningful life strategies. Moral culture. Ways of educating the spiritual and moral culture of the individual. Spiritual development of the individual on the basis of Christian values. Ecological culture in the structure of the spiritual culture of the individual. Noospheric concept of education. Ecological consciousness. The concept of "ecological culture": essence, specificity, content, structure. Manifestation of human ecological

culture. Relationship between ecological and aesthetic culture. Artistic image of nature.

- The spiritual origins of the aesthetic culture of the individual. Essence of the aesthetic. Aesthetic, expressive, beautiful. Aesthetic consciousness, its structural components. The connection between the aesthetic and the spiritual. Aesthetic taste and aesthetic ideals. aesthetic feelings. Aesthetic culture of personality. The beauty of human action. Supporting the required level of intensity of "communication" of students with art.

- Civic culture in the context of the spiritual development of the individual. Methodological bases for the formation of citizenship and social activity of youth. Ways of formation of civil culture of modern student youth.

- Intellectual culture of the individual as a component of spiritual culture. The intellectual culture of the nation as a guarantor of the economic stability of the state of its spirituality, authority in the international arena. Intellectual culture in the context of the spiritual development of the personality in its age formation. Education of the culture of research activities of students.

- Culture of life, behavior and communication of students Culture of life. Etiquette as an element of the spiritual culture of the individual. Service etiquette. Ethics of communication. Communication as a manifestation of the moral essence of a person, a means of his moral development. The search for a scale of mutual understanding. Factors that prevent finding a common language, their neutralization. Moral factors of communication. Humanity. Dignity. Love. Ethics of communication in the activities of a teacher.

In the process of conducting experimental work, teachers worked on individual creative tasks, the topics of which were chosen independently. Individual and group creative projects were widely practiced, as well as the writing of qualification papers on educational issues, such as: The values of education and upbringing in the conditions of globalism of the modern world. Spiritual culture of students: state and tendencies of formation. Youth in the process of social and spiritual transformations. Student team: the problem of formation of relations, values, roles, activities. Pedagogical support as a special area of activity of a teacher. The problem of the formation of traditions in the university.

Conclusions and prospects for further research. Thus, spiritual and moral education is a process of organized, purposeful, both external and internal influence on the spiritual and moral sphere of the personality, which is the core of its inner world. Its indicators can be: the formation of spiritual and moral values, the level of development of self-consciousness, the reaction to pedagogical influence, the richness of spiritual requests. The use of spiritual values in the process of spiritual and moral education of students reaches an

optimal level if possible objects of spiritual needs (value orientations) in the basic educational component are identified and combined with the humanistic value orientation of the teacher, which implies the unity of the personal lifestyle and forms of pedagogical cooperation.

We have the opportunity to outline the most effective ways to determine the moral specifics of the mechanism of spiritual self-regulation and the person himself. It includes:

- accumulation of individual and social experience of life, communication, behavior;
- consolidation of the experience of spiritual self-building in sign systems, attitudes of consciousness, traditions, standardized forms of behavior;
- development of generally binding normative prescriptions and evaluative concepts, criteria, standards of behavior and original codes;
- regulatory activities to "inculcate" moral values for each person through the mechanisms of upbringing and education.

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ДУХОВНА БЕЗПЕКА: ДУХОВНА КУЛЬТУРА ТА МОРАЛЬНІ ЦІННОСТІ ОСОБИСТОСТІ

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В статті розкривається проблема духовної безпеки особистості на основі виховання духовної культури та моральних цінностей як процесу, якому притаманні єдність змісту, форм, засобів і методів освіти, що стимулює духовний розвиток майбутніх спеціалістів. Визначені завдання цього процесу: формування патріотизму, високих духовних потреб та інтересу до духовного розвитку і самовдосконалення, визначення свого місця в діалозі культур, виховання здатності до сприйняття творів мистецтва, а також розвиток культурного самопізнання.

Надається змістовна характеристика духовної культури студентів, зокрема визначено: духовно-етичні цілі, цінності, переконання, мотиви і значення, якими керується студент в своїй діяльності; етичні знання, уміння, здібності пов'язані із засвоєнням і застосуванням етичних норм, принципів, правил; гуманізація і гармонізація стосунків; оволодіння духовно-етичною культурою нації, країни, цивілізації; прагнення до духовно-етичного саморозвитку, самоудосконалення, самореалізації в професійній сфері; особистісний досвід духовно-етичної діяльності.

Визначено умови забезпечення духовної безпеки особистості: академічна свобода; доброзичлива атмосфера; гуманний стиль спілкування і поведінки; співпраця, співтворчість; створення ситуацій успіху; заохочення і стимулювання самостійності, самопізнання, самоврядування, саморозвитку і самореалізації.

Ключові слова: *духовна безпека, духовна культура, духовні цінності, духовний розвиток, духовна самореалізація, студенти, заклад вищої освіти.*

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