

TRANSFORMATION OF MORAL VALUES IN MODERN INFORMATION SPACE

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Summary

It is indicated that morality in the traditional national spiritual culture has always had priority in constructing an ontological image of the world. Morality is quite difficult to shape in the conditions of mass culture because it declares the identity of material and spiritual values that act as products of mass consumption. It is pointed out that traditional values have ceased to be traditional because they are unable to meet the contemporary spiritual needs of people. The content and essence of moral norms change with changes in the social life of society. The most important crisis moments in the life of contemporary youth are analyzed. In the 21st century, such manifestations as intolerance, conflict, aggression, terrorism, and war became a particular threat to the moral values of young people.

Now morality becomes global as global problems take precedence over regional problems. These are problems like the survival of mankind. Such problems bring with them the need to create a new vision of the world, to create a new moral paradigm that will significantly reevaluate traditional moral values.

Such a system should be based on the common interest of human with all their conflicts and contradictions. One of the aspects of shaping the spiritual culture of youth, both innovative and consistent with high moral values, should be considered the conceptual approach within the so-called “culture of peace” that should be pursued not only as the goal of certain shaping influences, but as a strategic resource.

Keywords: spirituality, morality, youth, personality, postmodernism, society, consumerism, spiritual culture.

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1. Introduction

Socio-cultural changes in the world force a revision of traditional approaches to the socialization of young people, which to a large extent do not correspond to the new realities of public life. Today, the priority role of spiritual culture in human development and the survival of civilization is widely recognized, because the restructuring of society based on universal spiritual values is seen not only as the main condition for solving global problems of post-industrial civilization, but also as the basis of human vitality.

Meanwhile, in the conditions of postmodern formation, new foundations are being created for shaping the spiritual culture of the young generation, building a solid foundation for a systematic revision of ideas.

Separating the existing methodological principles and educational practices in society from the needs of ensuring the spirituality of young people requires a socio-philosophical understanding of the problem and the development of new approaches aimed at the development of a human being as a holistic spiritual being in a specific socio-cultural space.

The aim of the study is to consider the moral values of contemporary youth in the unity of their socio-cultural characteristics in the contemporary information society.

2. Morality as an important component of spiritual culture

In terms of content, spiritual culture is often equated with the sphere of morality. Morality is a particularly important component of the spiritual culture of youth, since moral experience has always been the basis of the entire cultural life of the Ukrainian people. Even in such theoretical spheres as philosophy, in the ontognoseological constructions of national history there is morality manifested in the search for good. Morality in the traditional national spiritual culture has always been in the foreground in constructing an ontological image of the world, and moral exploration is at the basis of national philosophical thought.

The aim of Ukrainian culture is to search for the moral foundations of life. In this context, it is particularly important to justify the absolute importance of moral philosophy for the culture of society, especially the young generation. It should become a kind of spiritual and valuable prevention of a moral pathology that distorts not only the spiritual but also “physical foundations of human existence, becoming the norm of... a completely immoral life” (*Lyahov, (2013): 78*).

According to Hegel, morale and morality are two categories with different functions. Morale is a spiritual superiority that is rooted in the word “spirit”, in the soul of man, in personal faith and belongs to the realm of the individual. Morality – these are human activities, their personal way of life, which is aimed at subordinating the interests of the state, is the relationship of human with society, and morality belongs to the social sphere. The philosopher puts on the lips of Jesus Christ a thought resembling a categorical imperative: “What you would like to see as a general law for all people, including you, should guide your actions – this is the fundamental law of morality, the essence of all law” (*Gegel, 1976 :48*).

The moral orientation of the national tradition is all the more relevant in the context in which today many researchers find that information leading to moral degradation is becoming more and more available. This is because negative tendencies are more attractive than moral virtues. From the psychological point of view, it is determined by the fact that in the structure of human feelings, negative emotions dominate both quantitatively and qualitatively (in intensity) in relation to positive emotions. In turn, this psychological pattern is determined by the nature of social relations of the consumer society, in which competition and the pursuit of profit create a world of soulless relationships in which people use each other as things and close themselves to perceiving themselves as spiritual beings.

Spirituality and market consumption in general are opposite in value. Today, mutual alienation between people is deepened by the virtualization of communication space, as a result of which the younger generation generally loses communication skills in the real world, let alone spiritual communication. Morality is quite difficult to shape in mass culture, because the latter proclaims the identity of material and spiritual values, which are products of mass consumption. Hence the contempt for the issues of spiritual and humanitarian education as basic moral principles.

3. Moral values in the formation of a young person

Meanwhile, it is morality that plays a priority role in the formation of a young person, because it is “a special kind of regulation of interpersonal relations aimed at humanizing them; as a set of norms of behavior, communication and relations adopted in a specific social organism” (*Gricanov, 2001: 648*). It acts as “... not only a form of social awareness, but a social institution that performs in society the functions of cognition, communication, education, imitation, and so on. Moral standards allow a person to evaluate their own and others' actions” (*Andrushchenko, Mykhalchenko, 1996: 120*).

The spiritual crisis of our society had an impact, above all, on the moral ideals of young people. What used to be traditional and moral became unconventional, immoral, universal moral values were relegated to the background, giving way to the daily struggle for survival. Consumption has become the main meaning of life. In modern conditions it manifests itself in many ways, but its main feature is the disharmony of material and spiritual needs. All growing material needs are in the foreground, there is a cult of things “at all costs”, and spirituality, morality is perceived as something “obsolete” – this is the past. For a large part of contemporary Ukrainian youth, the guiding principle is “the end justifies the means” (*Kavalerov, Dovhopoliuk, Kavalerov, 2005: 99*).

In the period of transformational changes, young people are turning less and less towards spiritual and cultural renewal. Traditional values have ceased to be traditional because they are unable to meet the modern spiritual needs of people. Social networks, games and entertainment programs that have become publicly available are increasingly replacing reading books, and theater is replacing animation of computer games, creating the illusion of a world better than the real one, where you can always come back and start your end “all over”. Means of communication, the Internet make it possible to communicate almost limitlessly. Therefore, the morality of the younger generation changes, because “the content and essence of moral norms change along with changes in the social life of society” (*Kavalerov, Dovhopoliuk, Kavalerov, 2005: 93*). It is important that universal moral values do not lose their importance at all, that they are preserved, because they make our society safer and more humanized.

Now, in a critical period of reassessing ideals and norms, everyone must make their own moral choices. Today's young people are looking for a path to life, all paths are open to them, and the choice they make will be decisive for their future. Despite all the troubles, the moral face of modern Ukraine has undergone significant changes aimed at humanizing social relations and increasing the attention of international organizations to the protection of human rights. Morality and its norms in today's difficult living conditions help the young generation to survive without losing their spirituality. Only morality can enrich a young human, free them from anger, cruelty, envy, reveal the uniqueness of their personality.

4. Crisis moments in the life of contemporary youth

Scientists consider the 21st century to be a period of moral crisis. We follow the most important moments of the crisis in the life of contemporary youth. The first is the loss of family values (according to sociological research, most young people treat their parents and elders with disdain). The second – in the youth environment there is aggressiveness and impatience, loss of tolerance. Third, the predominance of personally important features, for young people, cultural and moral criteria are not dominant. The devaluation of cultural and moral principles makes young people indifferent, selfish and angry.

In the last decades of the 20th century and at the beginning of the 21st century, such manifestations as intolerance, conflict, aggression, terrorism, and war became a particular threat to the moral values of young people. The 21st century turned to permissiveness, rejection of all boundaries, immodesty, cruelty and profit. No one is surprised when he hears once again about massive terrorist acts in various parts of the world. The words “terrorism”, “weapons”, “bloodshed” and “war” become topics of conversation in society. The problem of war, terrorism and the arms race on a global scale has flooded the world and has become commonplace. But is it not our own fault? The events of recent years have significantly contributed to a change in the political atmosphere in the world and it has become clear that every country in the world, regardless of its military or economic power, is facing the threat of terrorism, war and it is a global problem with huge political losses, economic, moral and human. Thousands of innocent victims during the war and military counter-terrorist operations around the world will never be an excuse for politicians, corrupt elites and religious hierarchs.

Terrorist acts are sometimes shrouded in religious and other slogans, but no religion can be the basis of terrorism, war, no political slogan can be the cause of a war that takes innocent victims. For Ukraine, 2014 was marked by terrorist acts as an echo of the situation in Ukraine at that time. 2022 was a year of war in which, since World War II, no European country has experienced such great destruction, death and murder of civilians as Ukraine. We live in a globalized world of political goals, the stake of which is a very negative impact on the internal and external lives of people, especially the young generation, which has already been shaped by negative factors. It would be particularly important that the means of achieving internal and external political goals, the principles and mechanisms of cooperation between peoples of different cultures and the moral culture of an individual were significantly improved. Ukraine is going through a difficult stage of its development, which is caused by the transformation of its political, economic and social system, martial law, and a change in basic values so that the culture retains its own identity at that time.

The problem of moral values is a problem of the whole society and we feel more and more the need for moral criteria, a return to the moral foundations of life, to spiritual beginnings, to the concept of conscience and honor, without which it is impossible to overcome the world crisis. In the 21st century, we look to the future which must be associated with non-violence, harmony and overcoming conflicts. Humans must rise above personal consumption and technical improvement in the name of harmonious unity with life in all its manifestations, they must feel an integral part of nature. Morality is the essence of spirituality, it is a hallmark of humanity for the younger generation. Morality regulates the behavior of people and society as a whole, and moral values are at the center of the spiritual world of man, society and influence political, legal, religious and ethical views. In critical, extreme situations, morality remains the only human support.

In the twenty-first century, morality becomes global, and the primacy of global problems over regional problems becomes unconditional. These are problems essential for the survival of humanity and civilization (we are talking about hunger, war, oppression, inequalities in politics and the world economy, environmental threats, depletion of natural resources). Problems bring with them the need to create a new vision of the world, to create a new moral paradigm that will significantly overestimate traditional moral values. Such a system should be based on the common interest of man's survival with all his conflicts and contradictions.

Morality determines the way a person behaves, it regulates human actions in societies. The way of life of the young generation is dynamic and active, and now it has developed and produces its own moral values that fully correspond to the modern era. Young people never

stand still, they go forward, they always move, and this movement is always aimed at a goal that a young person sets for himself and wants to achieve it. In today's world, the most common reason to pursue a goal is to be able to earn "as much as possible". This fact can be treated differently, but its truthfulness cannot be denied. Contemporary youth realized that money can now buy almost anything, and that is why there is such a desire to get rich.

Every young person is focused on future consumption, the realities of life encourage young people to be cynical and indifferent to the world around them. Today's generation is the generation of consumers that grew up under the pressure of advertising and media. Today's young people are more than ever skeptical of what the media impose, they are no longer so naive and believe only what they see "with their own eyes", losing the ability to make logical conclusions. "They learn to recognize false communication, separate empty words from real deeds, see hypocrisy and not confuse it with truth and a real desire to help" (*Babayan, 2005: 327*).

5. Moral values – the basis of the spiritual education of young people

Undoubtedly, in the conditions of the polysubjective socialization of the contemporary globalized world, the diversity of spiritual and moral values is extraordinary. It is difficult for young people to navigate in it, and yet it is the confession of a person's spiritual meaning that determines their behavior and ways of interacting in society. In this sense, it is extremely important to build the process of spiritual education on national values. The basis of life success in Ukraine has always been the historically determined cult of spiritual life due to the influence of Orthodox spiritual values. The new model of "life success" broadcast by contemporary globalized media has been focused on pragmatic, utilitarian and post-rationalism values.

Today it is quite clear that the perception of young people as an object of educational influence is inadequate to the situation. The first challenge is to stimulate the innovative potential of young people for self-creation based on spiritual values. The educational, paternalistic model of socialization, which is characterized by a desire to simply transfer to the youth environment certain spiritual standards based on a combination of national and universal values, does not correspond to the nature of a postmodern society.

The innovative model of spiritual education and general socialization of the young generation is based on the process of creating individual attitudes towards constructive social behaviors and spiritual values in the inner space of values through the accumulation of positive guidelines, both purposeful and stochastic, in the living space and, accordingly, the consciousness of young people.

This model provides mechanisms for resolving the contradictions between the new spiritual and the old material and pragmatic values for the benefit of the former through the self-realization of the resource potential of a young person for spiritual renewal through a socio-cultural environment. The effect of the model is the combination of external socio-cultural resources and internal self-fulfilling resources of a young person in the process of forming and developing their spiritual culture.

6. Conclusions

The influence of the contemporary socio-cultural environment on the spiritual culture of youth is manifested primarily as an influence on the process of shaping the inner values of the young generation. Existing research captures the materialistic orientation of the

intentions of developing the value of an individual, detachment from high spiritual values, sensual disorientation with the domination of ambivalence. This is due to the inconsistency of spiritual production and the representation of moral and ethical values with the socio-cultural characteristics of Ukrainian youth. At the heart of the development of Ukrainian society, there is no system of clearly formulated and articulated values that could become the basis for shaping the spiritual culture of youth. It is necessary to strive to maximize the innovative potential of the spiritual culture of youth as the most open to changes in the process of socialization through a harmonious combination of traditional and innovative culture. One of the aspects of shaping the spiritual culture of young people should be considered the conceptual approach within the so-called “the culture of peace” that should be pursued not only as an impact target, but as a strategic resource.

The education system, which is based on the values and traditions of the national and world spiritual culture, can contribute for the full shaping and development of man as “the subject of one's own life, as a person in meeting with others, as an individual towards the person of the Absolute Being” (Slobodchikov, 2008: 36).

The education system, which is based on the values and traditions of national and world culture spiritual. It is with the help of high spiritual values that a young person internalizes from their own socio-cultural and educational environment that a preventive effect, a kind of resistance to maintaining the integrity of the individual, can be ensured.

Socio-philosophical analysis should focus, on the one hand, on the problems of transforming universal spiritual values into the priorities of young people's personal lives, and, on the other hand, on the impact of innovative changes in the spiritual culture of the young generation in the process of designing social change.

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