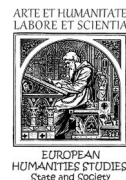


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Formation of the culture and spirituality of modern students

The development of Ukrainian statehood, carrying out the reforms, building civil society is impossible without the development of Ukrainian spirituality. During the years of independence of our country, the main task of public administration was the development of the economy, so solving the problems in the spiritual sphere of society was not a priority.

The availability of skilled personnel is the key to sustainable innovative development and growing of the competitive national economy. Education and training contribute to the formation, development and competitive accumulation of human capital, and the socio-economic development of a country largely depends on its quality. Despite the significant research results, the process of transformation of the educational effects into competitive human capital remains unexplored.

The analysis of the recent research and publications. Education, as an important component of human capital, stands as the subject of active research of local and foreign scientists. Among the works of local scientists, the researches made by Grishnova O.A., Goddess D.P., Kalenyuk I.S., Semiv L.K., Sadova U.Y. and Shevchuk L.T. should be mentioned, as they

defend the idea of lifelong learning and the key role of education in the knowledge economy.

A fundamental work in coverage and understanding of the development of spiritual culture in Ukraine is the work by V. Andruschenko, L. Huberskyi and M. Myhalchenko, titled "Culture. Ideology. Personality: methodological - ideological analysis" [6], which analyzes the problems and highlights the relationship between culture, ideology and personality as social phenomena.

The authors also consider the necessity and importance of creating a state ideology as a prerequisite for the development of Ukrainian statehood and culture. The monograph by V.O. Ohnev'yuk, "Education in the value system of sustainable human development" [8], analyzes the current state of governance in education. The author proposes a new model of modern education, which is being formed under the circumstances of the transformation of Ukrainian society and global changes in the world. The work by V.A. Skurativskyi, V.P. Troschynskyi and S.A. Chukut "Humanitarian Policy in Ukraine" [13], should be mentioned, too, as it analyzes the current state of humanitarian policy in Ukraine, studies its essence, goals and objectives, directions and priorities of its development.

The ontogenesis of the modern student might correlate with the phylogenetic processes of becoming a human. This point is studied by the researchers A.A. Venher, V.I. Slobodchikov, B.D. Elkonin, I.D. Furmin, and they note that the modern society is characterized by a generation gap and youth crisis, that is reflected in the gap between a course of the life of young people and adults, which leads to the explosive nature of the history of childhood. Ethnographers, such as M. Mid, interested in a period of growing up in different societies, specify the personification periods - critical (explosive) and lytic (evolutionary) periods - in the history of childhood.

Setting objectives. The article is aimed to research and study the economic role of education as a part of formation and development of human capital.

The basic material. The vector of a postindustrial world of socioeconomic development is characterized by the increasing role of human capital in the enhancing the competitiveness of the national and global economy. In terms of knowledge economy, the level of development of human capital determines the rate of economic development and scientific and technological progress. Human capital is seen as a symbiosis of individuals' knowledge, skills, health, and motivation. The process of

formation of human capital can be divided into four stages:

- Formation of human potential - demographic aspect;
- Formation of human potential through the acquisition of knowledge and skills;
- Capitalization of human potential, that is, the transformation of human potential into human capital;
- More efficient use of human capital.

An important exceptional role in the formation, reproduction, and use of human capital, ensuring its competitiveness, is assigned to each stage. The creation of an institutional system providing conditions for improving the mechanism of functioning of knowledge economy and efficiency of human capital is also important. Only the realized human potential contributes to the accumulation of human capital in society, thus stimulating the economic growth and improving the competitiveness of the national economy. [10]

According to the Law of Ukraine "On Education", education is the foundation of intellectual, cultural, spiritual, social and economic development of society and the state. Ukraine recognizes education as a priority area of socio-economic, spiritual and cultural development of society. Some of the basic principles of education are humanism, democracy, priority of universal spiritual values; organic connection with the world and the national history, culture and traditions. [4] In addition, the document states that education strengthens the national idea, promotes the national identity, the development of Ukrainian culture, mastery of the world culture values and the universal human heritage.

The theory of human capital was first established in the early 60-s of the 20th century by the American scientist Theodore Schultz, who became a Nobel laureate in 1979 for the study of the economy in developing countries. His works draw attention to all areas of social life and, above all, education, which underlies the development of knowledge economy.

One of the main priorities and an integral part of education, according to the doctrine, is a national education, which is aimed at engaging citizens in deep layers of the national culture and spirituality, formation of children's and young people's national worldview, ideas and opinions based on the values of the national and world culture [7].

The development of education management theory has caused many unconventional interpretations of this phenomenon, and therefore, in practice, concerning the management of the educational process, there appeared such terms as teaching management, didactic management,

managers of education, teaching and learning, and the educational process. The teaching and didactic management, developing the educational management, have their own specifics in connection with special functions, such as the creation of the systems of pedagogical and didactic management processes.

The researchers of these phenomena give them different terms. "Teaching management is a set of principles, methods, organizational forms and process control techniques, and educational process is aimed at improving its effectiveness" [3] - a definition given by V.P.Symonov. By the term "educational process", he means the combination of three components: educational and cognitive, educational and training, and self-education processes.

It should be emphasized that the object of a teacher's management is his or her cognitive activity. That is why the notion by V.P.Symonova, "teacher-manager" or "manager of teaching and learning process", sounds logical. That is why the teacher needs to have knowledge of management, knowledge of the laws and patterns of education and education management systems [11]. Within the didactic management, a special place and importance belong to the management of spiritual processes. In addition, there are attempts to address this issue at the level of the government.

In the domestic scientific world, the various aspects of the development of the spiritual sphere of society are studied by many researchers. In particular, the work by Yu.P.Surmin, "The Value Processes of the Post-Soviet Society: Methodological aspect" [14 S.87-98], in which the author analyzes the problem of values after the collapse of the Soviet Union, and therefore the changing role of the state in the evaluative work is important for studying the current state of management and the development of values of the society.

The study by H.Sytnyk, "The national values as a basis for the progressive development of the individual, society and state", in which he stresses on the idea that the development of spirituality of people, their prospects, the development of statehood of Ukraine should be based "on harmony with "universal" and specific national values of Ukraine "[12 S.369-374], also deserves special attention.

Understanding and solving the problems that have developed in the spiritual realm, and thorough analysis of the performance of public authorities and higher education institutions about the formation and development of spiritual values of Ukrainian students are some of the

components of spiritual and intellectual development of the nation.

Spirituality is a person's inclination to the eternal human values; a way of human existence, the system-creating function of which is defining in a unified structure of psychophysical and sociocultural life of the individual; it is a basis of continuity of generations, support of human life. In the pedagogical aspect, spirituality is the specific meaning of human life; an emotional and cognitive sphere that specifically affect the outcome of spiritual formation of the student.

Spirituality is a specific human quality that characterizes the motivation and the meaning of a person's behavior. Spirituality is the position of value consciousness, attributed to all of its forms, i.e. moral, political, religious, aesthetic, and artistic, and it is especially significant in the field of moral relations. Spiritual education is primarily the formation of moral consciousness, moral norms, principles, ideals, and concepts [9, p.485].

The current situation in Ukraine can be described as tragic for most people in terms of economic and cultural conditions. However, the systemic crisis is, in our opinion, the spiritual crisis. It is feeling of the meaninglessness of life that many people have. Life is complicated by the fact that it is difficult to find positive content through the destruction of the old values and the discrediting of the "new" ones.

The research of psychologists, for example, by E. Erickson, determines the spiritual crisis of eighteen-year-olds as a conflict between fullness of life and despair. Simple abundance is not a condition to help overcome the spiritual crisis of a person at any age. This issue, which has been widely studied by the western psychology, this lack of values has become the "property" not of a single country or a group of countries, but it has spread to almost all continents of the globe. It is especially topical for the countries where the socio-cultural and political contradictions are acute, which is typical of the modern Ukraine.

The modern Ukraine, from this point of view, can be attributed to a configurative culture, as now there is a radical change in the experience of young people in comparison with the experience of their parents.

From this point of view, the problem of continuity of generations is aggravated, there is a cultural vacuum. The crisis is not limited to adults; it appears particularly acute among young people because the rapid change in social and cultural components does not contribute to stability in the process of growing up. It is a problem of these days, which is characterized by a change in the world of youth as a phenomenon of society.

Thus, the problem of student spirituality becomes dominant as the problem of demonstration of adulthood consciousness for youth at a given time in a particular country. It is clear that the vacuum of "family spirituality" should be filled using the pedagogically organized process of forming spirituality in students.

The problem of students' spirituality is also shaped by the educational situation. The current state of education in Ukraine still cannot get rid of pedagogical stereotypes that exist in the socialist mode of institutions functioning.

The traditional education system, which is characterized by stability and conservatism, is not favorable to a dynamic variety of training activities, negatively affecting the age stratification and its subsequent appeal. The researchers suggest that the high school operates as a closed distributor of knowledge that turns the norm of development to the survival mode (M.A.Balaban, O.M.Leonteva). The students' spiritual development is under the personal control of individual demand, which is absent in the traditional education system.

Consequently, an ethnicity combines values, beliefs, norms, tastes and outlook that are common to the entire group. However, it should be emphasized that the mentioned above definitions of ethnicity reflect the concept of the notion itself, in other words, they describe the phenomenon in statics, creating lists of the features presented in one or another group and related to their ethnic origin. In this context, when we consider ethnicity as a concept of ethnic-social development, the definition of ethnicity by F. Barth, which is rare in the foreign literature, becomes more important: "Ethnicity is a subjective process of group identification, in which people use their ethnic categories for their definition and interaction with other people; it is a form of social organization of cultural differences, and ethnic boundaries are the determinants of the group.

Thus, the cultural characteristics which the group prefers become particularly important. The notion "ethnic group" or "ethnic community" is used to define an ethnic community or a people, or some part of them. F. Barth analyzes ethnic groups and cultural diversity according to their organizational capacity. Thus, ethnicity is considered in a functional sense as a form of social organization of cultural differences. An ethnic group is formed by the system of ideas of a man both as self-categorization and as identification of others about ethnic groups. In social terms, these mechanisms are a system of social orders. F. Barth's conceptual approach to the need for ethnic and cultural differences is based not only

on objectively existing and historically inherited cultural characteristics of ethnic groups, but on individual consciousness and social behavior, which is reflected in the social roles system [1, p.150].

Thus, the contradiction between the individual's need for spiritual development and the state of formation process in the modern university is aggravated by a systemic spiritual crisis. In this situation, the need for shifting the accents of education to spirituality becomes apparent. The value basis for this process should be a focus on the spirituality of the student's personality, his or her mastery of the world and the national heritage.

The credibility of spiritual culture is highly valued by young people as it encourages reciprocity, openness in communicating with teachers. The situation of openness allows a greater depth and efficiency in adjusting the interests of students, guiding their needs.

The main sphere of social activity of students is learning. Concerning it, different kinds of spiritual culture are tested; it serves as an indicator of civic maturity and understanding of one's rights and obligations.

The level of spirituality achieved by students is implicitly present in the organization of classes, the culture of reading the special literature, assessing the acquired knowledge, motivation of training activities.

Consequently, we perceive dreams, ideals, ideas, sense of beauty, moral norms, prejudices, i. e. everything that exists in the mind of the a living being, suffering, being happy or upset, as the products of spiritual production.

Spirituality is a value basis for the individual's education. Today, the formation of a person's spiritual development actualizes the problem of nurturing of humaneness, which can be successfully resolved from the perspective of idealistic conception of a man. This approach explains many facts of human existence through the prism of their spiritual essence, which raises them to the level of intentions, to the eternal values. The dichotomous nature of human beings does not deny their spiritual essence since the loss of fullness of life as a basic spiritual attribute can deny its real existence, but not its personal purposes. The available existence, as a center of personal human existence, spiritually provides all its manifestations (an individual, an entity, a person).

However, spirituality, which is implicitly included in the common goal, is not always the real reason, and in this context, there is a need to design a special process of formation and nurturing spirituality because it is a condition for the continuity of generations. The process of formation

of students' spirituality is a teaching phenomenon. It is a teacher-student interaction, including such steps as goal-setting, experiencing, understanding, respect, self-reflection, modeling, overcoming problems, etc. [5 p.168-175.].

The philosophical foundation of spirituality allows arguing that, being a universal and system-forming phenomenon of life of single and cumulative subjects, it is also a basis for educational theories, because it is both the result of the formation and education. Relying on the inner self-takes into account the patterns of emotional and cognitive processes and value-semantic field of personality, allows solving the problem of personal growth that substantially corresponds to the spiritual formation and development.

Substantiating the pedagogical aspect of spirituality can solve the task of argumentation of the idea of spirituality as a result of the formation and training, which leads to the formation of an integral person, rich in spiritual, intelligent content.

Thus, the level of spiritual culture of students and its certain types directly influence the intensity and the focus of social activity. The aesthetic, moral, political culture determines the value orientation of students to a certain sphere of their abilities, their level of aspirations. It helps to concentrate energy in the most suitable for a future professional field of activity and find their place in life. There is a dialectical relation between the degree of assimilation of spiritual culture and a social activity.

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Abstracts

IRENA BUSHMAN. Formacja kulturi i duchowosc wspólczesnych studentów. *Powody studenci duchowy kryzys współczesnej Ukrainy i cele instytucji szkolnictwa wyższego w podnoszeniu poziomu duchowej kultury studentów. analizuje ekonomiczny aspekt edukacji w kształtowaniu kapitału ludzkiego w ramach duchowej sferze nowoczesnego społeczeństwa.*
Słowa kluczowe: duchowej kultury, edukacja, kapitał ludzki, wartości duchowe.

ІРИНА БУШМАН. Формування культури та духовності сучасного студентства. *Розглядаються причини духовної кризи студентської молоді сучасної України і завдання вищих навчальних закладів з питань підйому рівня духовної культури студентів. Проаналізовано економічний аспект освіти в умовах формування людського капіталу як частини духовної сфери сучасного суспільства.*
Ключові слова: духовна культура, духовні цінності, управління освітою, духовність, людський капітал.

ИРИНА БУШМАН. Формирование культуры и духовности современных студентов. *Рассматриваются причины духовного кризиса студенчества в современной Украине и основные задания высших учебных заведений в вопросе формирования уровня духовной культуры студенчества. Проанализирован экономический аспект образования в условиях формирования человеческого капитала как части духовной культуры современного общества.*

Ключевые слова: *духовная культура, духовные ценности, управление образованием, духовность, человеческий капитал.*

IRYNA BUSHMAN. Formation of the culture and spirituality of modern students. *The reasons for students' spiritual crisis in modern Ukraine and the objectives of higher education institutions concerning raising the level of spiritual culture of students are studied. The economic aspect of education in terms of training and human capital formation is analyzed as part of the spiritual culture of modern society.*

Key words: *spiritual culture, spiritual values, education management, spirituality, human capital.*