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Spiritual culture of Ukraine in the conditions of a post-information society: the socio-cultural aspect

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The article is devoted to the results of the study of the actual problem of transformation of spiritual culture in the context of further development of the post-information society and globalization, as well as methods of forming the spiritual culture of the individual in the realities of the modern socio-cultural environment. The article analyzes in the historical context the essence of the categories of culture, spiritual culture, spirituality, as well as artistic culture and its components. It is emphasized that the formation of spiritual culture is closely related to the phenomenon of spirituality and is associated with education, intellectual and emotional development of the individual. The components of spirituality are highlighted. In this context, it is noted that the causes of spirituality and spirituality of a person are hidden in the nature of family and social upbringing, the system of our value orientations, as well as in the economic, political, and cultural situation in the country. If spirituality becomes widespread, if people become indifferent to such concepts as honor, conscience, and personal dignity, then such a nation has no chance of taking its rightful place in the world. It is noted that in the context of global communication, there is a need to rethink and update the content of the concepts of culture, cultural identity, artistic work, etc. The most common methods of forming the spiritual culture of schoolchildren and students in Ukraine, practiced in new socio-cultural conditions, are presented. The role of art in the formation of spiritual culture is emphasized, thanks to the influence of which, modern man gains the ability to perceive the world around him in integrity and harmony, and also becomes more sensitive, intellectually and emotionally developed. It is noted that in Ukraine, in our time, spiritual culture has not yet become an effective factor in state and human creation, as required by the modern model of civilizational progress of mankind. Attention is focused on the need to preserve and develop national identity, create a high-quality cultural product, and popularize the cultural heritage of the world in the country, which is the key to the successful development of spiritual culture of both society as a whole and Ukrainian youth. It is concluded that the development and preservation of national identity, the creation of a high-quality cultural product, the preservation and popularization of cultural heritage are the key to the successful development of spiritual culture of both Ukrainian youth and society as a whole. These tasks should be alongside the restoration, support and renewal of the cultural industry, cultural and artistic projects, and be based on the use of digital technologies, environmental friendliness, and inclusiveness.

Keywords: culture, spiritual culture, spirituality, post-information society, socio-cultural activity, national identity, formation of spiritual culture.

Introduction. In the time of deepening globalization processes and rapid development of information technologies, the spiritual culture of Ukraine is going through a period of transformation, which poses new challenges and opens up new opportunities. A post-information society with global communication, information exchange, blurring of borders, and changing values influences all spheres of life, including the spiritual culture of mankind.

Ukraine, as part of the European cultural space, is experiencing the impact of these global trends. On the one hand, the openness of the world and the availability of information contribute to the enrichment of the cultural landscape, familiarity with various traditions and experiences of other countries. On the other hand, there is a danger of losing national identity, erosion of traditional values and cultural heritage under the influence of the spread of the so-called "mass culture" and further globalization.

In these circumstances, the issue of preserving and developing Ukraine's spiritual culture, its ability to meet the challenges of our time and preserve its

uniqueness, is of particular importance. It is important not only to preserve traditional forms of culture, but also to create new, modern forms and innovative cultural practices that reflect the spiritual needs of society, in particular the younger generation, and contribute to their cultural development.

In our opinion, this topic is extremely relevant for modern Ukraine, as spiritual national culture is an important factor in national identity, social consolidation, and a factor in maintaining national security. The relevance of the issue of culture as a factor of national security is evidenced by its inclusion in the text of the National Security Strategy adopted in 2020, which states that among the areas of realization of Ukraine's national interests is "the development of human capital of Ukraine, in particular through the modernization of education and science, health care, culture, and social protection" ("On the National Security Strategy of Ukraine", 2020).

Literature review. The study of various aspects of the spiritual culture of Ukraine is devoted to the works of (I. Bekh, V. Kyrychuk, O. Oleksiuk,

E. Borinstein, N. Kostenko, L. Skokova, V. Sudakova, etc. The socio-psychological aspects of the formation of spiritual culture were highlighted in their works by M. Boryshevsky, O. Zelichenko, V. Moskalets, V. Ponomarenko, V. Rybalko, M. Fedorets, B. Chyzhevsky, and others. The works of O. Rebrova, S. Shcherbyna, P. Shcherban and others are extremely important in the study of the phenomenon of spiritual culture of the individual, which allow us to identify certain components that make up the spiritual culture of a person in the changing conditions of the modern socio-cultural environment: culture of national identity; intellectual culture; culture of education and upbringing, pedagogical culture; aesthetic culture; artistic culture, etc.

Researchers define the spiritual culture of a society by various criteria. S. Shcherbyna considers the phenomenon of spiritual culture as "a set of intangible elements, such as: norms of behavior, morality, values, rituals, symbols, knowledge, myths, ideas, customs, traditions, language" (Shcherbyna, 2016). The scientist considers spiritual development and the formation of a person's spiritual culture to be the most important tasks of modern education, and recognizes the phenomenon of spiritual culture as a system of "values and beliefs, models, standards and norms of behavior; as a means of self-realization of an individual or group in social life" (Shcherbyna, 2016). Spiritual culture is closely related to the formation of a person's personality, views, worldview, value orientations, etc. P. Shcherban considers the spiritual culture of a modern person as a system of "intellectual, moral, artistic, aesthetic, emotional and sensual development of the individual" (Shcherban, 1999, c. 25).

Analyzing the content of the category of culture, which includes the concept of spiritual culture, we note that it remains one of the most ambiguous in contemporary scientific discourse. In the Encyclopedia of Modern Ukraine, the concept of culture is considered axiologically, as a set of results of the activities of people who have created a system of traditional values of a material and spiritual nature for humanity (Savchenko, 2020).

A special place in the development of views on the phenomenon of culture is occupied by the works of Pytyrm Sorokin, in which he considered the history of mankind as a consistent change of socio-cultural "super-systems" strengthened by the unity of values, norms and meanings. In his work "Social and Cultural Dynamics," Sorokin states that the basis of the type of culture of a particular society is "a system of values, norms, ideals" and defines culture as something that is "created or modified by the conscious or unconscious activity of two or more individuals who interact with each other or determine the conditions of each other's behavior" (Sorokin, 1970).

L. White called culture "the organization of various phenomena - material objects, bodily acts, ideas and

feelings that consist of symbols or depend on their use" (White, Leslie, 1975). According to a number of researchers (P. Bourdieu, J. Passeron, etc.), culture is the main component of cultural capital. "This capital," writes P. Bourdieu, 'is a consequence, a guaranteed product of the cumulative effect of cultural transmission provided by the family and school' (Bourdieu, 1993).

The phenomenon of culture is extremely rich and diverse. American anthropologists A. Kreber and K. Clackhohn, estimated that from 1871 to 1919 there were only seven definitions of culture, and at the beginning of the twenty-first century there were already about five hundred such definitions (Cultural Science, 2008).

Ukrainian cultural studies traditionally considers culture as an important way of human existence and development of society, which helps the individual not only to be absorbed into the environment, but also to participate in its environment, but also to participate in its development. The originality of the culture phenomenon is manifested in the peculiarities of a person's worldview, way of thinking, reasonable behavior, and the dominance of positive emotions. "In this sense, culture is inherent in all manifestations of human life, all its activities" (Guzyi, 1990).

Purpose of the article is to study the peculiarities of the transformation of spiritual culture in the post-information society and the methods of forming the spiritual culture of the individual in the realities of the modern socio-cultural environment.

Research methodology. During the research, we applied the following theoretical methods: analysis, synthesis, comparison and generalization of the opinions of scientists from different countries on a number of aspects of the problem under discussion; analysis of scientific, pedagogical and art history literature, which allowed us to identify the level of development of the problem under study; method of socio-cultural analysis, which helped to analyze the socio-cultural meaning of the categories of culture, spiritual culture, spirituality, as well as artistic culture; structural-logical method, which made it possible to outline the substantive, methodological foundations and methods of forming the spiritual culture of pupils and students in new socio-cultural conditions.

Research results. In the context of the post-information society and the deepening of globalization processes, culture can be defined as a system of values, a form of life and a way of developing values; the immediate basis on which the development of society is based. Culture is a defining component of the humanitarian sphere of Ukrainian society, and when viewed in this context, it is difficult to overestimate its importance for the consolidation and integration of this society.

The most common in the scientific literature is the structuring of culture as a two-level entity: material culture and spiritual culture. Material culture refers

to everything related to human interaction with the environment, from the satisfaction of physiological needs to the technological aspect of life. Material culture in itself is the creation not so much of things as of conditions for human life as a human being (conditions of human existence). Moreover, the functional significance of these conditions is that they should contribute to the disclosure of the creative potential of the individual, the development of his or her strengths and abilities. However, as history shows, this does not always happen.

The concept of spiritual culture refers to the subjective aspects of human life: worldview, ideas, attitudes, values, and forms of behavior and creative activity oriented towards them (Yakovets, 2015). Today, we understand spiritual culture as activities aimed at the spiritual (moral, ethical, humanistic, etc.) development of a person and society, as well as the results of these activities. These results are new ideas, knowledge and spiritual (moral, ethical, humanistic) values. The following elements can be distinguished in spiritual culture: political culture, legal culture, aesthetic culture, ethical (moral) culture, philosophical culture, religious culture, but of course, this list does not exhaust the diversity of spiritual culture.

It should be noted that the spiritual culture of modern society can be interpreted as a system of relations between people that reflects their spiritual and moral life. The significance of the spiritual sphere is determined by its priority function related to the formation of a value and normative system, which, in turn, reflects the level of development of public consciousness and the intellectual and moral potential of society (Cultural Science, 2016).

Analyzing the state and development of contemporary spiritual culture, we understand that it is closely related to the phenomenon of spirituality, associated with education, intellectual and emotional development of the individual. Spirituality is "the highest manifestation of culture, as the richness of the inner world" of a person, as "an expression of harmony and perfection of his or her being" (Boryshevsky, 2013., c. 95). Spirituality is "the ideal, religious, moral aspects of world understanding, while spirituality is the absence of high civil, cultural and moral qualities, aesthetic needs, and the predominance of purely biological instincts" (C. Shcherbyna, 2016).

It should be noted that the very concept of "spirituality" is syncretic. It includes intellectual, aesthetic and moral components. Aristotle once noted that philosophy is the most useless of the sciences, "but there is nothing better than philosophy". It is this approach, which puts human cognition and creativity above utilitarian and practical interests, that allows us to correctly assess the importance of spiritual culture in human life and society.

The causes of spirituality and spirituality are hidden in the nature of family and social upbringing,

the system of our personal value orientations, as well as in the economic, political, and cultural situation in the country. If spirituality becomes widespread, if people become indifferent to such concepts as honor, conscience, and personal dignity, then such a nation has no chance of taking its rightful place in the world.

C. Shcherbyna identifies the following components of spirituality:

- need-value, which includes spiritual needs and spiritual value orientations;
- cognitive-intellectual, which is represented by such features of the mental sphere as observation, curiosity, depth, independence, critical thinking;
- volitional, which is manifested in such personality qualities as determination, perseverance, self-control, self-regulation;
- action-activity, which involves the implementation of spiritual self-development and is manifested in spiritual activities and spiritual deeds;
- sensory-emotional, which is manifested in the development of the emotional;
- emotional sphere of the human psyche, the ability to experience a diverse range of feelings and emotions, as well as spiritual states;
- humanistic, which is manifested in the attitude of a person to any form of life as the highest value;
- life form as the highest value; respect for the inner world of another person; embodiment of the highest spiritual values - goodness, beauty, love – in relationships with people; and a careful attitude to spirituality;
- aesthetic, which reflects a person's desire for beauty, harmony, perfection and is manifested in the need to perceive and create beauty, aesthetic feelings and aesthetic activity (Shcherbyna, 2016).

Artistic culture is recognized as one of the most important components of spiritual culture. It is the culture of art production, distribution, and promotion, as well as the culture of perception, understanding, and enjoyment of art. Researchers define artistic culture as a complex, multilayered phenomenon that combines various types of artistic activity, processes and results of artistic creativity, sets of measures to create, preserve and disseminate artistic values, train specialists in creative specialties, and educate the audience (Artistic Culture, 2018).

Artistic culture includes a set of artistic values, as well as the corresponding system of their reproduction and functioning. The artistic culture of an epoch includes: a set of artistic values (works of art) inherited (selectively) from predecessors; artistic values of a certain historical epoch; a set of generally accepted norms and technologies of art; creative associations of producers of artistic values: artists, musicians, performers, etc. (corporations, clubs, unions); art criticism, etc.

The core of artistic culture, "its system-forming factor is art as an artistic and figurative reproduction of

the real and the imaginary" (Cultural Science, 2008). The term "art" is used synonymously with the concept of artistic culture. Artistic culture (or art) can be understood as a specific representation of the human aesthetic world. The very concept of artistry means the degree of aesthetics of a work of art. Thus, art is human artistic creativity, an artistic and imaginative form of reproducing reality.

The most common classification of art divides its types into three groups: spatial (static), temporal (dynamic), and spatial-temporal. The first group includes all the fine arts and architecture; the second includes literature and music; the third includes ballet, theater, and cinema. Researchers include literature, theater, fine arts (painting, sculpture, architecture, decorative arts, etc.), dance and choreography, music, cinematography, etc. as different types of art. The distinction between different types of art is due to the use of specific means of expression for each type, through which artists reflect "reality in the form of a uniquely individual artistic image" (Cultural Science, 2008).

It is worth emphasizing that through the influence of art, a person gains the ability to perceive the world around him or her in integrity and harmony, becomes more sensitive, intellectually and emotionally developed. Art helps self-improvement and cognition of the realities of the world, other people and oneself, develops empathy and emotional intelligence, which helps to understand the feelings of others, awakens pleasure and ultimately makes a person happier.

We can consider some of the peculiarities of the development of spiritual culture in Ukraine in the post-information society. In this regard, contemporary researchers (Guo Jun, N. Kebuladze, M. Fedorets, etc.) note that in the changing conditions of the modern socio-cultural environment, spiritual values and aesthetic guidelines of Ukrainian youth are often formed spontaneously, which leads to mass consumption of cultural information of dubious quality by schoolchildren and students and deprives them of the opportunity to acquire the ability to communicate constructively with people and information in different cultural contexts. This necessitates the modernization of the goals, content and methods, especially of general secondary education, in order to develop the ability to communicate effectively with information and communities in a multicultural globalized space.

We agree with the opinion of domestic scholars who believe that the main goal of educating the spirituality of a modern personality is to create and ensure throughout life the conditions for the formation of spiritual culture as a form of regulation of human interaction with the outside world. The system of modern education should not be limited to educational measures, but should build a system of education for the spiritual culture of the individual.

In our opinion, the main, most common methods of forming the spiritual culture of pupils (students) in the

new socio-cultural conditions include the following: explanatory and illustrative, reproductive, problem-based learning, and partially searching.

Explanatory and illustrative (conversations, explanations, artistic explanation, description, answers to questions) method: the teacher organizes perception and awareness of information by students, and pupils (students) carry out the perception.

Reproductive (tasks with spiritual content, variable tasks) method: the teacher gives a task, in the process of which pupils (students) acquire the ability to apply knowledge according to a model.

Problem-solving method (explanation, observation, conversation): the teacher forms a problem and solves it, while the pupils (students) follow the the course of the creative search.

Partial search (puzzles, quizzes, interesting exercises) method: the teacher forms a problem, the step-by-step solution of which is carried out by pupils (students) under his/her guidance.

In the twenty-first century, in a post-information society, global communication has made culture, creativity, information, and education absolutely global and accessible to all. Such communication requires new definitions of the concepts of "culture," "cultural identity," "work of art," etc. At first glance, the development of information technology has allowed people to conquer space and time, to ensure the accurate reproduction of thought, but this technology often does not facilitate communication, which leads to mutual misunderstanding. Changes in the forms and techniques of communication should be accompanied by a corresponding revision of communication goals and the expansion of spiritual humanistic culture. Cultural communication can be made more effective by complementing scientific and technological progress with mutual understanding and overcoming spiritual isolation. Improvement of forms and means of communication should go hand in hand with the realization of the meaning and significance it has for all participants in this process.

It should be noted that spiritual culture in Ukraine has not yet become an effective factor in state and human development, as required by the modern model of civilizational progress of mankind. However, it should be noted that the situation in the cultural sphere has improved significantly in recent years. Comprehensive support for the development of spiritual culture is the very center that integrates all other factors that, in an optimal ratio and complementarity, will ensure the sustainable development of Ukrainian society in the coming decades.

Conclusions. The cultural sphere today is a significant driver of the development of national identity, national mentality, the formation of a new lifestyle, the specification of cultural practices and behavior in private and public spaces. Preservation and development of national identity, creation of

a high-quality cultural product, preservation and popularization of cultural heritage are the key to successful development of spiritual culture for the whole society and Ukrainian youth. These tasks should be carried out alongside the restoration, support, and renewal of the cultural sector, cultural and artistic projects, and be based on the use of digital technologies, environmental friendliness, and inclusiveness.

The importance of strengthening funding for the cultural sector of Ukrainian society and promoting Ukrainian culture at both the national and international levels remains unchanged. One of the modern approaches to such promotion is immersive cultural practices (immersive exhibitions, immersive films, immersive tours, museum immersive exhibitions, etc.), a new, complex phenomenon that emerged in the early 21st century as a result of the development of the creative economy and contributes to the formation of cultural identity, spiritual culture, and the preservation of our country's cultural heritage.

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Духовна культура України в умовах постінформаційного суспільства: соціокультурний аспект

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Стаття присвячена результатам дослідження актуальної проблеми трансформації духовної культури в умовах подальшого розвитку постінформаційного суспільства та глобалізації, а також методів формування духовної культури особистості в реаліях сучасного соціокультурного середовища. У статті проаналізовано в історичному контексті сутність категорій культури, духовної культури, духовності, а також художньої культури та її складових. Підкреслено, що формування духовної культури тісно пов'язана з феноменом духовності, та асоціюється з освітою, інтелектуальним та емоційним розвитком особистості. Виділено компоненти духовності. У даному контексті, зазначено, що причини духовності та бездуховності людини приховані в характері родинного та суспільного виховання, системі наших ціннісних орієнтацій особистості, а також в економічній, політичній, культурній ситуації в країні. Якщо бездуховність стає масовою, якщо людям стають байдужі такі поняття, як честь, совість, особиста гідність, то в такого народу немає шансів посісти своє гідне місце у світі. Зауважено, що в умовах глобальної комунікації виникає потреба в переосмисленні та оновленні змісту понять культури, культурної ідентичності, мистецького твору та ін. Представлені найбільш поширені в Україні методи формування духовної культури школярів і студентів, що практикуються в нових соціокультурних умовах. Підкреслена роль мистецтва у формуванні духовної культури, завдяки впливу якого, сучасна людина отримує здатність сприймати навколишній світ у цілісності та гармонії, а також стає більш чутливою, інтелектуально та емоційно розвинутою. Зазначено, що в Україні, в наш час, духовна культура ще не стала дієвим чинником державо- й людино-творення, як того вимагає сучасна модель цивілізаційного поступу людства. Акцентована увага на необхідності збереження та розвитку національної ідентичності, створення високоякісного культурного продукту, популяризації в країні культурних надбань світу, що є запорукою успішного розвитку духовної культури як усього суспільства, так й української молоді. Здійснено висновок, що збереження та розвиток національної ідентичності, створення якісного культурного продукту, збереження та популяризація культурних надбань є запорукою успішного розвитку духовної культури як української молоді, так й усього суспільства. Ці завдання мають виконуватись поряд із відновленням, підтримкою та оновленням культурної галузі, культурних та мистецьких проєктів, та базуватись на використанні цифрових технологій, екологічності, інклюзивності.

Ключові слова: культура, духовна культура, духовність, постінформаційне суспільство, соціокультурна діяльність, національна ідентичність, формування духовної культури.