

UDC 37.03-053.81:316.752

THE DYNAMICS OF MODERN YOUTH VALUE ORIENTATIONS

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The article actualizes the problem of modern youth value orientations and their dynamics. The essence of the concept «values» in terms of various sciences is revealed. The attempt has been made to define the influence of modern civilization on the value orientations of youth. Emphasis is placed on the matter of priorities of modern youth value outlook.

It is emphasized that the role of technology and advanced industry in the development of society is being grossly overestimated, and this can lead to a moral and spiritual decline of mankind. It should be noted that people who possess the most advanced knowledge in the field of science and technology, the supporters of so-called technocratic views, underestimate the role of such undeniably significant, meaningful concepts in public life as spiritual culture, spiritual future of mankind as a whole, and, particularly, the future of youth, which is being the driving force of all changes in society.

It is underlined that the young generation, being in the process of personality development, is under the pressure of the contradictory issues of modern civilization. This is largely related to imbalance of material and spiritual values of young people, as psychologically immature and extremely vulnerable part of our society. Emphasis is made on material values, which are being indisputable priority of today's youth. The author concludes that value outlook of youth is not final and irreversible as it acquires permanent changes under the influence of contradictory processes of modern civilization.

Keywords: Value, value sphere, value orientations, value priorities, modern civilization, digital generation.

Problem in general and its relationship with important scientific and practical tasks. Modern civilization is characterized by many global crises and the uneven development of various spheres of society. Due to the rapid evolution of scientific and technological progress, humanity has reached such heights in the sphere of scientific inventions, which seemed impossible just a few decades ago. In pursuit of advanced technologies, the whole humanity has faced global crises that are destructive and even calls into question the very existence of man.

Young generation, being in the process of personality development, is under the pressure of the contradictory issues of modern civilization. This is largely related to imbalance of material and spiritual values of young people, as psychologically immature and extremely vulnerable part of our society.

The analysis of research and publications that have started the discussion of the problem and that the authors base upon. The issues of spirituality and youth value outlook in various aspects was studied by many teachers, psychologists, sociologists, philosophers, cutlurologists, in particular: Sh. Amonashvili, T. Antonenko I. Beh, N. Bondar, V. Vashkevich, A. Zdravomyslov, E. Nosenko, B. Ruchkin, A. Semashko, G. Shevchenko, O. Uvarkina and others.

In the context of our study, particular attention should also be paid to the classification and typology of values, which are reflected in the works of S. Anisimov, D. Leontiev, M. Momov, M. Rokich, V. Frankl, B. Erasov.

The aim of the article is to analyze the concept of «civilization» and «values» from the point of view of different sciences. On the basis of modern research of domestic and foreign scientists and taking into account the author's own experience, to determine the main priorities of the value sphere of youth in the contradictory conditions of modern civilization.

Presentation of the main material. There exist numerous definitions of the concept of «civilization» due to its polysemy. From the point of view of Enlightenment philosophy, «civilization» correlates with highly developed societies (G. Hegel); L. Morgan, F. Engels characterized it as the development of mankind, followed by savagery and barbarism; N. Danilevsky, A. Toynbee, F. Schelling considered the concept of «civilization» synonymous with the concept of «culture»; according to O. Spengler, «civilization» is the stage of decline and degradation of local cultures; N. Berdyaev, N. Roerich believed that «civilization» is an antipode of culture, that is, a soulless, dead form of living arrangement which stands against culture as a spiritual, living state of society.

V. Stepin (2011) identifies three key meanings of the concept of «civilization».

The first means a set of achievements of mankind, distinguishing man from animal world and his ascent through the stages of social development.

The second meaning of the concept of «civilization» characterizes a special type of society, which emerges at a certain stage of historical development. This understanding is based on a holistic system vision of the society with the features of its culture, its basic values, social relations and institutions, the way of interaction with nature, types of personalities and way of life that are reproduced in the process of the existence of civilization.

According to the third meaning, «civilization» is technological and technical inventions. Culture in its turn is the basic values and state of man's spiritual world. It is here that one can see that technological progress does not automatically lead to moral progress, but rather can be associated with moral regress (Stepin, 2011).

Sharing the point of view of the scientist, we can admit that in our time, the role of technology and advanced industry in the development of society is becoming much more evident, and this can lead humanity to moral and spiritual decline.

It should be noted that people with modern knowledge in the field of science and technology, supporters of the so-called technocratic views, underestimate the role of such indisputably significant, meaningful concepts as spiritual culture, spiritual future of mankind as a whole, and, particularly, the future of youth, which is the driving force of all changes in society.

The current state of civilizational development has led to the formation of the so-called global civilization, which is characterized by the growing integrity of the world community. The continuous development of various modern technologies has led to social processes and global crises, which affect everyone. It is becoming increasingly obvious that humanity is in danger and its further existence and development are possible only through the unification of efforts of top of the world communities.

One of the generally recognized crises is the crisis of modern civilization. More and more researchers, investigating this problem conclude that one of the key reasons for this crisis is related to the value sphere. The majority of modern humanity gives preference to material values in life. Especially it concerns young people, the value outlook of whom is still being at an early development stage.

The sphere of human values has been the concern of philosophers since ancient times (Aristotle, Plato) and only at the beginning of the twentieth century the issue gave birth to axiology – the philosophical study of values, their nature and origin, their significance in the life of man and society.

There are many different definitions of the concept of «value» from the point of view of philosophy, sociology, psychology, pedagogy, culturology, and other sciences. From the point of view of philosophy, value is the approved by most people views on what is good, what is justice, patriotism, romantic love, friendship, etc.

P. Menzer (2002) believed that the value is «something that people's feelings consider to be most important and which should be sought after, treated with respect and recognition» (p. 742).

Outstanding German philosopher and psychologist G. Muinstenberg divided values into life values (love, happiness) and cultural (poetry, music). The scientist believes that these two types, in their turn can be divided into logical, aesthetic, ethical and metaphysical values (Kagan, 1997).

In our opinion, the values classification of the culturologist B. Erasov (2000) deserves special attention. He divided values into:

- 1) life values - life, health, welfare, etc.;
- 2) social - family, wealth, equality, patriotism, etc.;
- 3) political - civil freedom, justice, constitution, etc.;
- 4) moral - good, love, honor, decency, etc.;
- 5) religious - God, the Bible, faith, etc.;
- 6) aesthetic - beauty, style, harmony, etc.

M. Weber regarded values as conscious interests. Thus, a person can evaluate each object of his range of interests from the point of view of good and evil, truth and lies, permissible and forbidden. The scientist concludes that all these values are determined by certain interests of the era (Kagan, 1997).

Thus, the modern civilization with its inherent contradictions and transformations in the value sphere is the key factor under the influence of which the formation of the personality of youth, its value-based outlook, takes place.

According to the concepts of developmental psychology, it is in the period of youth that stable values systems are formed. They determine the worldview of the individual. From the point of view of sociology, young people have a huge potential and can quickly turn into an active force of social, economic, political and cultural transformations.

B. Ruchkin, a sociology researcher, wrote: «Young people are not only the future, they live in the present, and it is important to understand how the young generation today determines the content and character of the future, how much the spirit of the new time is carried within it» (Ruchkin, 2016, p. 7). «Adulthood that is born» – this is how the period of youth is characterized by D. Arnett, American professor of psychology from the University of Clarke (Arnett, 2000, p. 471).

The influence of scientific and technological progress on the formation of the value worldview of modern youth cannot be overestimated. Our youth, being born and grown within the information society, every day is dealing with progressive technologies, the «benefit-harm» ratio of which raises many questions today.

In 2001, Mark Prensky, a famous American speaker, writer and consultant in the field of education and training, was the first to propose the terms «digital generation» and digital immigrants» (Prensky, 2001, pp. 1-2). The concept of

«digital generation» Prensky used to describe the youth who grew up in the digital age. These young people already at an early age confidently and quite comfortably felt themselves in the world of computer technology and considered them an integral and necessary part of their lives. M. Prensky called people who were born at the beginning of the digital age, «digital immigrants». This generation, being enchanted by the digital diversity, is only adapting to it and learning to speak the language of modern technology.

The range of interests of modern youth is increasingly limited only to the material, consumer sphere. Young people seem to perceive the world around and surrounding people through the prism of material values. A very common tendency is to evaluate people according to what they have, and not according to their personal qualities. The so-called temple of consumerism is perceived as the only possible way of life. Thus, many representatives of the new generation can be characterized as consumers of modern mass culture. Numerous mass media, and first of all, the Internet and social networking, to which young people have free and often uncontrolled access, have a huge impact on the development of the individual and the formation of value outlook. Telecommunication technologies form a certain picture of the surrounding world, which is very different from real life. Information tools have a sufficient impact on the personality of young people; they are able to impose false stereotypes, behavior patterns and values. This leads to the fact that, being immature from a psychological point of view and not having sufficient social experience, a young man is able to get lost in values, and, being confused, cannot understand what is good and what is evil. From the point of view of S. Kiselev (2006) «A man of a mass society is first and foremost an incomplete, partial person. He does not know and does not achieve his primary objective – to move along the path of transformation. This man does not humanize, and does not spiritualize the world around himself; he is backed-up, he is motionless. Even if a person does not participate in evil deeds at the moment, he is still vulnerable to evil» (p. 3).

Conclusions and recommendations for further researches. In view of the foregoing, it is possible to conclude that material values are an indisputable priority for modern youth. Temple of consumerism prevail over the social, universal and spiritual values. It should be noted that value outlook of youth is not final and irreversible and it acquires permanent changes under the influence of contradictory processes of modern civilization. «Values are fixed in time, but subject to constant changes» (Antonenko, 2013, p. 164). Thus, modern civilization, which is full of many contradictions and is characterized by the dynamics of development, will continue to represent one of the significant factors under which the value outlook of young people will acquire permanent changes.

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ДИНАМІКА ЦІННІСНИХ ОРІЄНТАЦІЙ СУЧАСНОЇ МОЛОДІ

О. О. Світлічна

У статті актуалізується проблема ціннісних орієнтацій сучасної молоді та їх динаміка. Проаналізована сутність поняття «цінності» з точки зору різних наук. Була зроблена спроба визначити вплив сучасної цивілізації на ціннісні орієнтації молоді. Зроблено акцент на питанні ціннісних пріоритетів молоді сьогодення.

Підкреслюється, що значення технологій і розвиненої промисловості для розвитку суспільства занадто перебільшене, і це може привести до морального і духовного занепаду людства. Слід зазначити, що люди, які володіють найбільш передовими знаннями в області науки і техніки, прихильники так званих технократичних поглядів, недооцінюють роль таких значущих, змістовних концепцій у суспільному житті, як духовна культура, духовне майбутнє людства в цілому та особливо майбутнє молоді, яке є рушійною силою всіх змін в суспільстві.

Акцентовано увагу на тому, що молоде покоління, перебуваючи в процесі розвитку особистості, знаходиться під тиском суперечливих питань сучасної цивілізації. Це багато в чому пов'язано з дисбалансом матеріальних і духовних цінностей молоді, яка являє собою психологічно незрілу і вкрай вразливу частину нашого суспільства. Автор вважає, що матеріальні цінності є незаперечним пріоритетом сьогоденної молоді. Зроблено висновок, що ціннісний світогляд молоді не є остаточним і незворотнім, він набуває постійних змін під впливом суперечливих процесів сьогодення.

Ключові слова: цінність, ціннісна сфера, ціннісні орієнтації, ціннісні пріоритети, сучасна цивілізація, цифрове покоління.

ДИНАМИКА ЦЕННОСТНЫХ ОРИЕНТАЦИЙ СОВРЕМЕННОЙ МОЛОДЕЖИ

О. А. Светличная

В статье актуализируется проблема ценностных ориентаций современной молодежи и их динамика. Проанализирована сущность понятия «ценности» с точки зрения различных наук. Была сделана попытка определить влияние

современной цивилизации на ценностные ориентации молодежи. Акцент делается на проблеме ценностных приоритетов современной молодежи.

Подчеркивается, что значение различных технологий и передовой промышленности для развития общества сильно завышено, и это может привести к моральному и духовному упадку человечества. Следует отметить, что люди, которые обладают наиболее передовыми знаниями в области науки и техники, сторонники так называемых технократических взглядов, недооценивают роль таких бесспорно значимых, содержательных концепций в общественной жизни, как духовная культура, духовное будущее человечества в целом и особенно будущее молодежи, которое является движущей силой всех изменений в обществе.

Подчеркивается, что молодое поколение, находясь в процессе становления личности, находится под давлением противоречивых проблем современной цивилизации. Это во многом связано с дисбалансом материальных и духовных ценностей молодежи, как психологически незрелой и крайне уязвимой части нашего общества. Акцент делается на материальных ценностях, которые являются неоспоримым приоритетом сегодняшней молодежи. Автор приходит к выводу, что мировоззрение молодежи не является окончательным и необратимым, и оно претерпевает постоянные изменения под влиянием противоречивых процессов современной цивилизации.

Ключевые слова: ценность, ценностная сфера, ценностные ориентации, ценностные приоритеты, современная цивилизация, цифровое поколение.

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