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**FORMATION OF CULTURAL AND SPIRITUAL VALUES IN THE
MODERN YOUTH ENVIRONMENT****ФОРМУВАННЯ КУЛЬТУРНО-ДУХОВНИХ ЗАСАД У СУЧАСНОМУ
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Анотація. На сучасному етапі розвитку українського суспільства світоглядні засади молоді в галузі духовних реалій дозволяють говорити про зростання пошуку культурно-релігійних орієнтирів. Ця тенденція є однією з основних характеристик стану культурно-духовних відносин у суспільстві загалом. У реаліях релігійні організації активно намагаються впливати на молодь, пропагуючи цінності, які є морально і етично базовими. Духовно-релігійні структури прагнуть дотримуватися гуманістичних поглядів на соціальні конфлікти, проблеми екології та демографії.

Ключові слова: культура, релігія, молодь, світогляд, духовні цінності.

Abstract. In the contemporary stage of Ukrainian society's development, the worldview foundations of youth in the realm of spiritual realities contribute to an increasing search for cultural and religious orientations. This trend is one of the key characteristics of the state of cultural and spiritual relations in society as a whole. In the current circumstances, religious organizations actively seek to influence the youth by promoting values that are morally and ethically fundamental. Spiritual and religious structures strive to adhere to humanistic views on social conflicts, environmental issues, and demography

Key words: culture, religion, youth, worldview, spiritual values.

Of all the traditional forms of socialization, the institution of religion is the only one that still performs its assigned functions in shaping the traditional value orientations of youth. In the current stage of development of Ukrainian society, the religiosity of young people is of interest for a number of reasons: atheistic views dominated for a long time, but today there is an increase in religiosity in society. Religiousness of a person, religiousness of various social groups, in our case youth, is one of the main characteristics of the state of cultural and spiritual relations in society.

Contemporary youth has a multicultural approach. It is difficult to say exactly which factors contribute to the popularity of one phenomenon or another among young people: youth, youthful maximalism, pop culture, etc. Occultism and esotericism have always impressed and will continue to impress those seeking the "minds of the young." Intrigue, the passion to know what is inaccessible to others, the mystery of what is happening - all of these present great temptation to take an interest in these areas. The trend towards alternative reality plays its part, giving rise to a

fascination with science fiction and all kinds of role-playing games. The line between reality and fantasy is sometimes so thin that it becomes indistinguishable.

Currently, one of the catalysts for mystery is the appearance of numerous hereditary and self-taught wizards, witches, and magicians, healers, and extrasensory individuals. It is no secret that young people often form subcultures based on a wide range of characteristics, usually music being the criterion. In certain conditions, a subculture offers a spiritual development path for its adherents.

However, it can be observed that young people today are concerned not only with "worldly problems" but are also actively trying to find truth in the spiritual realm, to understand religious dogmas that are the foundation of religious worldview. The worldview orientations of young people in the field of religions, formed under the influence of objective realities of today, allow us to speak about a decrease in irreligiosity and non-religiosity, the predominance of Orthodoxy among denominations, including Christian ones, in Ukraine. The number of young people who leave the open question of their denominational affiliation unanswered is also decreasing. However, modern youth does not have clear ideas about the basic tenets of the doctrine of the denominations to which they belong. Young people, affiliating themselves with certain denominations, often do not know the content of the most important tenets of faith. Despite the increase in religiosity and the growth of the number of those participating in religious services, their share remains low. The content of the religious consciousness of young people is not organized into a single system and does not have a clear structure.

In the created realities, the Church actively tries to influence not only believers but the whole society, propagating values that are recognized as morally and ethically basic. It should be noted that when assessing the social development of Ukrainian society, spiritual and religious structures strive to adhere to humanistic views on the problems of ecology, demography, social conflicts, and relations between different religious organizations.

Such a situation is also due to the fact that the rapid technical and social development is not currently supported by universally recognized and mandatory moral norms. Moral assessments of what is happening are based on shaky criteria of momentary benefit, profit, individual freedom. Human life loses its value. In this regard, the Catholic Church, for example, in the speech of Pope John Paul II (1920-2005), condemned all kinds of killing, including capital punishment, abortions, and euthanasia. The encyclical mentions such arguments as judicial and medical errors, abuses, and the refusal of a person to take responsibility for his or her own and others' lives.

In the youth environment, positive responses are received to the calls of the church, which are accompanied by activities aimed at realizing moral values in life. The charitable work of priests and monks in prisons, hospitals, nursing homes, and orphanages, in contrast to the activities of numerous charitable foundations that "launder" money, is filled with genuine warmth and compassionate attitude towards people. The assistance provided by members of religious organizations to those in need is not specialized (legal, psychological, or educational), but its effectiveness is much higher - it is based on the principles of love for others.

In the conceptual sphere, the social doctrine has been modernized in Orthodoxy. Traditionally, the possibility of salvation of the human soul was interpreted through the need for "prayer feat", renunciation of the world and its pleasures. Currently, the idea of salvation is seen as a determination to multiply the beauty of the world, to show care for it in tireless useful social work. Family and marital relationships, the status of women, and the problem of raising children have been reviewed. For example, the process of raising children and adolescents was previously seen as the duty of educators to achieve complete obedience through fear and punishment. Nowadays, even the most conservative priests preach humanistic principles of upbringing, excluding pain and humiliation.

As for the ritual side of Orthodox religion, there are not so much changes in the rituals themselves as in the approaches to explaining the meaning and significance of these actions. For example, with regard to fasts and their medical benefits.

In Catholicism, modernism manifested in the departure from the tradition of proclaiming targeted praise or condemnation in the Pope's messages to his flock. In the context of modern realities, recognition of the mistakes of the "infallible popes" took place. Thus, at the end of the 20th century, it was finally acknowledged that cooperation with the fascists during World War II was "not entirely correct." The organization of everyday work with the faithful underwent particularly strong changes. Sports clubs are opened for young people near churches, classes in amateur art are organized, sports and tourist camps are financed and patronized in the summer, dances for young people and evenings for people of all ages are organized during holidays. The premises of religious organizations host meetings of local branches of political parties related to spiritual culture. Changes in the ceremony primarily affected those regions where the Catholic Church came as a missionary - these are the countries of Latin America, Africa, etc. Local music, interior details, and clothing adapted to local conditions have been introduced into the worship process there.

Thus, the spirituality of modern youth can be characterized by the presence of an interest in and a striving towards religion, which allows us to view spiritual and religious organizations as one of the important components in the process of forming traditional values.

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