

бізнес-структурами, міжнародними організаціями, спонсорами та партнерами щодо вирішення проблем вимушених переселенців.

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WORLD CULTURE IN THE CONTEXT OF THE DEVELOPMENT OF THE SPIRITUAL POTENTIAL OF FUTURE SPECIALISTS

Spirituality, freedom and responsibility are three important existential determinants of human existence. Spirituality refers to the ability of a person to understand the essence of life on Earth, the ability to self-examination, self-criticism, self-improvement, self-development, growth. Given that a person is a social being, spirituality is a complex condition, a level of development of a person that permits the perception of customs, traditions, culture, maintain and develop them. In the dictionary of a practical psychologist, spirituality is seen as an individual reflection in the system of motives of the personality of two fundamental needs: the individual need of cognition and the social need of life. Spirituality is the most important factor in the development of civilization [1, p.47]. It is not surprising that L.N. Tolstoy considered to be the best of people who live predominantly with their own thoughts and feelings of others, worse – a person selfishly oriented to himself, who submits his judgments not to the truth, but to the benefits. Consequently, the formation of the spiritual needs of the individual is one of the most important tasks of people of all professions, which is associated with the processes of education and the development of social institutions of society. From the standpoint of modern psychology, the highest level of human resources is

spiritual. The nature of the spirit is the will. Ignoring the spirit – one of the reasons, and perhaps even the main reason for the surrender of psychology before the phenomenon of freedom. Referring to L.Vygotsky, the well-known psychologist V. Zinchenko calls for awareness of the content of academic psychology, which is determined not by the depths, but by the vertices of the individual [134]. In his view, the "movement towards them" from below only by the substantive activity or the Freudian "IT", no matter how important their role in human development, is not only infertile, but also dangerous to the development of personality. Such a movement inevitably leads to the appearance of human-machine, artificial intelligence, artificial intelligence. Therefore, "the movement from below must necessarily be supplemented by the" movement from above ", that is, the energy of motion [2, p.70].

Spiritual life begins with cognitive activity and, at the same time, effective, volitional action, which ultimately promotes spiritual practice. When cognitive (mental) psychology learns to take this into account and explore it, it will become just psychology – the science of the soul. According to S. Hesse, to the period of moral ascent into the spiritual life, because of the beliefs and belief in higher Christian moral values of the individual, not all people who live on Earth [3, p.15]. In the modern period of the improvement of the spiritual sphere of Ukrainian society, the problem of the world-view culture of student and student youth becomes of particular acuteness and significance. Spiritual revival is not an end in itself. It must serve the person, his interests, the improvement and spiritual elevation of his life, to be organically associated with self-change, self-improvement. The notion of a world-view culture means the universal attitude and relation of man to the world, a special way of world understanding, which is characterized by a breakthrough beyond the horizons and framework of existing being, for beyond any limitations in any arbitrarily established "taboo". That is precisely what allows a philosophical culture with a certain autonomy to be a unifying, coordinating and general orientation in culture, spiritual life, and human activity. World-view culture – complex, multifaceted, independent, self-worth and therefore cannot be isolated in a separate sphere of human life activities, mental forms of spiritual life activity of the individual and society.

Its essence lies in the fact that it characterizes the orientation of the personality of future specialists to the practical realization of their knowledge, ideals, beliefs, goals and values, in which it is necessary for the transformation of reality. In other words, a world-wide culture of personality is necessary for its self-realization in real practically spiritual activity

The world-wide culture stimulates initiative and independence as much as possible, helps to overcome the person's passivity, apathy of self-sustainability of thinking and action. Therefore, world-view culture as a category of spirituality is considered as an important prerequisite for the

creation of a truly civilized society, moral and cultural elevation of the individual, reproduced the act of spiritual life of man. It provides the spiritual and practical self-identification of the personality of future specialists, acts as the leading orientation function of self-consciousness, which correlates the multidimensional meaning of the integral "I" person with the external (group) aspects of its activities. According to Hegel's words, world-view culture is anxiety, self-reliance and self-integration into a single target [4, p. 608]. A world-view culture can be formed only on the condition of developed self-awareness, of reflection, including value orientation.

Despite the fact that in society a system (hierarchy) of values for a philosophical culture is created, the tendency is directed towards higher, absolutely spiritual values. It is she who provides a breakthrough in the future, going beyond the limits of the established norms and standards and is seen as a form of realization of the spiritual experience of the individual. The peculiarity of the design of this culture lies in the fact that it is connected with the social existence of man, the realization of being and human activity. The status of ideological culture is manifested in a peculiar synthesis of 3 manifestations of intellectual activity: Knowledge, feelings (emotions) and will, and the practice of realizing them in the transformation of reality. That is, this culture mobilizes and concentrates the creative activity of man, internal self-discipline, self-orientating creative possibilities in relation to society, generalizes the history of man and society through the relationship "society spirituality subject."

Only in this status, it is included in the system of motivation of human activity, and the meaning of a particular life occurs when it is enlightened with higher spiritual values[5, p. 132].

From the point of view of professional orientation motives for choosing the future Profession, the creative culture helps future specialists to find meaning in difficult life situations, change their own choice of profession, develop a new attitude to life situations, and fill them with a corresponding meaning. Practically – the spiritual significance of ideological culture consists in the cardinal change in the structure of motivational determinants, values – ideological attitudes of personality to the world. The main purpose of ideological culture is to introduce subjective meaning into culturological activity, to define its own meaning of life in a society with greater freedom of activity. To improve the ideological culture, modernization of the social macro – and micro – environment is necessary, creating the necessary objective and subjective prerequisites for the progressive professional – personal formation of future specialists, harmonization of their value orientations.

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МАНІАКАЛЬНІ СХИЛЬНОСТІ ТА ДЕВІАЦІЯ СЕРЕД МОЛОДІ

Девіація в соціальних і поведінкових науках розглядається як "невідповідність наявної норми або набору норм, прийнятих значною частиною людей в групі або суспільстві", а ступінь девіантності визначається ступенем відповідності та (або) невідповідності вчинків соціальним очікуванням. Для розкриття обраної теми, необхідно відзначити, що девіацію (відхилення) можна розглядати поза конкретного нормативного поля. Те, що в одних соціальних системах розглядається як норма, в інших сприймається як відхилення (наприклад, вбивство під час війни і вбивство в мирний час: оцінка одного і того ж вчинку залежно від контексту ситуації). В зв'язку з тим, що соціальна девіація завжди має наслідки, і перш за все в молодіжному середовищі, являють собою предмет найпильнішої уваги вітчизняних і зарубіжних фахівців різних галузей наукового знання, особливо науковцями соціологами. Їх зусиллями проводяться численні дослідження стану, тенденцій, особливостей, форм прояву соціальної девіації, а також різних її наслідків як на загальносвітовому і національному, так і на регіональному рівнях (Э. Дюркгейм А. Козн, Р. Мертон, Т. Парсонс, Н. Смелзер).

Проблема підліткової девіації має особливу актуальність в зв'язку і з тим, що алкоголь, тютюн і наркотики відтворюють більш згубний вплив на організм підлітків у порівнянні з іншими віковими категоріями населення [3]. Це пояснюється тим, що девіантна поведінка стала асоціюватися з багатьма негативними проявами (вона є уособленням "зла" в релігійному світогляді, симптомом "хвороби" з точки зору медицини, зокрема, психіатрії, і "незаконною", відповідно до правових норм). За час існування терміну "девіація" велика кількість дослідників вже доводило, що девіацію цілком розумно вважати