

DEVELOPMENT OF PERSONALITY VALUES IN A GLOBALIZED WORLD

Olena Nevmerzhytska

Drohobych State Pedagogical University named after Ivan Franko, Ukraine

Myroslav Pahuta

Drohobych State Pedagogical University named after Ivan Franko, Ukraine

Iryna Hamerska

Drohobych State Pedagogical University named after Ivan Franko, Ukraine

Svitlana Voloshyn

Drohobych State Pedagogical University named after Ivan Franko, Ukraine

Lyudmyla Savchenko

Municipal Institution “Kharkiv Humanitarian and Pedagogical Academy” Kharkiv Regional Council, Ukraine

Abstract. *The modern world is extremely diverse. The processes of globalization in it contribute to the disappearance of borders: political, economic, religious, informational, etc. Personality is continuously facing the values of other cultures and other religions. By the way, he or she is not always able to properly evaluate and interpret them, what in its turn leads to the situation of conflict of values. The choice of necessary values becomes a complicated task and it definitely arises the need of pedagogical support of the process of values developing. Therefore, the situation described makes the problem of looking for the best ways of developing the values of the modern individual who lives in the world of values, where the chaos dominates, really topical, and that was the purpose of our research. Our poll conducted among teenagers and adolescents (n=120) proved an orientation towards their own and their family's problems, especially material ones. Instead, the decline in morality is an important social and personal problem for only a quarter of respondents, which makes the necessity to acquaint modern children and young people with higher values even more urgent. Educational institutions are challenged to assist students in the process of values choice in the complex axiological situations existing in the world, which is in the constant process of globalization. The search for ways of developing the values of the modern personality allowed us to identify the specific methods that contribute to the mastering of socially and personally significant values. These include text analysis (artistic, documentary, etc.), biographical methods, crystallization of values, problem solving, and more. These methods imply the active work of the pupil in the selection, mastering and appropriation of values, which will contribute to the formation of a highly moral personality with an active life position.*

Keywords: *values, material values, spiritual values, development of values, conflict of values, globalization.*

Introduction

Life in the modern world is difficult and unpredictable. Rapid development of science and technics, knowledge (cognizance) and technology often creates the conditions a modern man can hardly orient in. Thanks to informatization and globalization the political, economic, religious, informational borders are being obliterated. A man gets into the zone of influence of values that are not inherent in the native culture. Under such circumstances, it is difficult for him to adequately analyze and evaluate everything around, as the assessment criteria he got often don't work in another culture.

The situation is complicated by the fact that modern well-developed societies have faced the problem of the cultural crisis and as we know the cultural models form the values, what allows scientists to speak about the rise of a crisis of values. However, it should be noted at once that, in our opinion, it is not so much worth talking about the crisis of values as the crisis in the perception of values by modern people. Thus the relativization of values led to different perceptions, as well as different understandings and interpretations.

The world today is seen as a single whole, being developed on the basis of universal laws. As the leader of the economic, scientific and technological process is the West, other countries, to "catch up" with it, must reasonably adopt Western forms of social life organization and Western values. Such a transition from traditional to modern (Western) society involves the implanting of liberal individualistic ideology in the sphere of the spiritual culture, the fundamental value of which is the will, which is perceived in the context of radical liberalism as permissiveness. It is liberal values that form the basis of the market economy, civil society and a law-governed state as the result. They are also found to be antipodes of traditional values (Skotnyi, 2004, p.280-281).

According to W. Brezinka, the current cultural crisis is, first and foremost, the crisis of orientation and ability to evaluate. Therefore, one can claim the existence of a crisis of beliefs in the modern world, concepts of values, moral views of people, as well as a crisis of social norms and institutions (Brezinka, 2005).

One can associate this state of affairs with the pluralism of the hierarchy of values recognized in society, which encompasses different norms, ideals, concepts that regulate human behavior. At the same time, it is important to realize that at the adolescence and young age one intensely learns values, chooses ideals and makes life plans. And in the situation of vague understanding and attitude towards the same values in society, young people are experiencing some disorientation of values.

Therefore, educational institutions face the task of developing the values of the modern individual under the conditions of variable world which is

characterized by value chaos. Taking that into consideration, the aim of our study is to find the best ways of axiological education of modern children and young people in the conditions of educational institutions.

Theoretical framework

In the modern sciences of man there is no unanimous opinion on the formation of an upright (righteous) personality. After all, in a pluralistic society, there can be no such consensus. Proponents of religious and nonreligious, democratic, liberal and authoritarian education have their own views on this process. However, it is worth noting that more and more scholars are trying to draw the attention of educators to the traditional to Europeans Christian values as a basis for the formation of a moral personality (moralist). In particular, this view is kept to by O. Vyshnevskiy (Vyshnevskiy, 2003), W. Brezinka (Brezinka, 2005) and others.

However, it is difficult for the citizens of modern secular societies in which the notion is formed that scientific and technological activity cannot be restricted by moral or religious requirements to accept the views outlined above. "The dominance of such ideas leads to such a state of affairs when scientific and technological development comes under the control of human passions, above all vanity, pride, the desire for ever greater comfort, etc., which destroy the spiritual harmony of life and entail all the negative consequences. That is why, to ensure a normal human life, it is now necessary to return to the lost over the past century connection of scientific knowledge with religious, spiritual and moral values. It is education itself that is now intended to (called for) become the unifying core around which the formation of the fundamental spiritual values of humanity is possible" (Skotnyi, 2004, p.287).

According to R. Farmer's point of view, the axiological education lies in the development of the person's ability to think over the values and understand their role both in the private life of a person and the life of the society on the whole (Farmer, 1988).

The content component of the education of values is viewed differently by scientists. In particular, there is a view that the axiological anthrosphere is composed of the following groups of values: a) biotic, which encompass utility, productivity, etc.; b) cognitive, to which belong truth, authenticity, independence, agreement with the actual state, etc.; c) moral, among which are kindness, love, loyalty, devotedness, honesty, etc.; d) aesthetic, which include beauty, ugliness, tragic situation, comism, poetic character, etc. (Śliwerski, 2006).

There are other classifications of values that must be assigned to the individual. In particular, by their content values are divided into aesthetic, scientific, educational, economic, political, and social values, by their

extensiveness into societal, national and global values. One may definitely talk about modern and traditional values too (Türkkahraman, 2014, p.634).

However, we strongly believe that one of the most successful attempts to construct a hierarchy of educational values was made by O. Vyshnevskyi. The scientist laid in its basis the spheres of human activity (humanity, nation, community, family, man). Besides he draws our attention to such an important area as Nature, the nature in itself and the nature of environment, which is a prerequisite for the existence of human society. According to the author, human behavior in each of these spheres is governed by a specific group of values that each individual must adopt (or master) in order to achieve harmony in public, family and personal life. O. Vyshnevskyi distinguished a number of groups of values:

- 1) absolute eternal (faith, hope, love, truth, mercy, wisdom, etc.);
- 2) national (state independence of Ukraine, patriotism, love of native culture, language, etc.);
- 3) civil (freedom, respect for the Law, sovereignty of the person, human rights, etc.);
- 4) of family life (childcare, harmony between family members, many children, etc.);
- 5) of personal life (inner freedom, self-esteem, will, wisdom, moderateness, optimism, hard work, etc.);
- 6) valeo-ecological (healthcare, healthy lifestyle, love and caring attitude to all living things on earth, caring attitude towards natural resources, etc.). Particular groups of values express the content of the main directions of education: a) absolute eternal values – moral education; b) national values – national education; c) civic values – civic education; d) family values – family education; e) values of personal life – education of character; f) valeo-ecological values – valeo-ecological education (Vyshnevskyi, 2003).

The processual component of the development of personality values consists of a number of stages, which in particular include the following:

- a) presentation of values to the pupil;
- b) perceiving of value orientations by personality;
- c) adoption of value orientation;
- d) implementation of value orientations in activity and behavior;
- e) consolidation of the value orientation in the personality orientation and its transition to the status of personality quality;
- f) actualization of potential value orientation (Astashova, 2002). Actually, this algorithm has to do first of all with an educator, who presents to the pupils certain values, creates proper

conditions for their understanding, acceptance, adoption, realization and fixation.

From the point of view of the pupil, the question is about: a) discovery / recognition of values, which requires the ability to recognize good and evil, to achieve what is valuable; b) understanding of values, which implies knowledge of values, as well as the ability to think logically; c) recognition / acceptance of values, which requires the ability to accept values as their own; d) using the accepted values in the behaviour; e) creation of values, which implies creative activity, development of abilities, overcoming stereotypes (Śliwerski, 2006).

This approach to definition of the stages of the development of values of the individual maximally takes into account the needs, opportunities, desires of the person being educated, and certainly gives them the status of the agent of their own formation.

Since life in the Ukrainian society is complex and dynamic, scholars are trying to capture and understand the values the youth is governed by. According to O. Skorynina-Pohrebna, values determine the daily consciousness and everyday conceptions of present and future of starting their life generations. The researcher surveyed 649 young people and found the significance of life values in their estimates. As a result of ranking the values by their significance, fourteen positions (from the most to the least significant) were formed: achieving life success (41.96%), healthy lifestyle (38.35%), starting a strong family (34.55%), representation of abilities to the employer (30.10%), conflict resolution (29.64%), self-improvement (29.27%), work within the law (29.01%), self-realization in the professional sphere (28.8%), leadership (27.9%), adaptability to the environment (23.94%), cooperation with colleagues (23.84%), priority in setting goals (19.8%), independence in the process of extending their knowledge (19.31%), the division (parting) of their own effort (19.22%) (Skorynina-Pohrebna, 2015). Actually, the analysis of the results of the study conducted by O. Skorynina-Pohrebna showed a focus on their own success, starting their own strong family and so on. The values associated with the future professional self-determination, working activity, and in particular for the benefit of the Motherland, occupy the lower levels of the hierarchy of values.

However, O. Fliarkovska conducted a survey of teenagers' value orientations (n=2432). The researcher found that students focus mainly on their life prospects, and among the dominant values predominate the following: "happy family life", "interesting work" and "career". In the triad of the most important values for teenagers we can obviously see two values related to professional activity. Actually, O. Fliarkovska gave the respondents a question "What is most important to you in your future profession?" and received the following answers: salary level (65%), comfortable working conditions (50%),

career and professional growth opportunities (47%), convenient working hours (46%), and job stability (30%) (Fliarkovska, 2013).

On the one hand, it seems that teenagers are caring and thinking about their future, but it is quite noticeably, that they associate it with the most comfortable conditions that obviously someone else has to create for them.

These results are causing concern, as there is a noticeable focus of teenagers and young people on the materialistic type of values, their focus on their own success, their own families and their own health. It is obvious that harmonious coexistence in human society requires from the individual the presence of other values associated with the ability to yield or to compromise. After all, we must speak in our most technologically developed and rationalistic time about the spiritual values that are the pledge of the survival of the whole mankind.

Taking this into consideration, we have also conducted a survey of the values of secondary school students to find out their similarities or differences from those of other scholars and to find ways to overcome the difficulties of value formation of children and young people in the changeable world.

Methodology

The study was being conducted during 2019. 120 teenagers and adolescents participated, these were the students of secondary schools in Drohobych, Lviv region (Ukraine). The selective totality consisted of 58 boys and 62 girls respectively. The aim of the survey was to find out the priority values for kids and the young and on their basis to look for the ways of their effective formation. Respondents were given a questionnaire that contained closed and open-ended questions with the help of which the information about the values of children and young people was received. In particular, it was suggested to identify problems that particularly disturb the respondents, to evaluate the importance of different spheres of life (public and personal), to name what they would like to achieve in life. Thanks to verbalization were established the values inherent to kid's and young people's mind. The methodology of studying of value orientations by D.O. Leontev was also used, which is based on the statement, that the ground for self-interaction, the interaction with others and the environment is the system of value orientations of a person. The methodology contains two lists of values – terminal and instrumental (Leontev, 1992). Respondents were asked to rank them from the most significant to the least significant. The results processing was carried out separately for every value for all participants by calculating an average grade of each value. As a result, the hierarchy of values was divided into three groups: from 1 to 6 rank – significant values, 7 to 12 – indifferent and 13 to 18 – insignificant.

Research results

The results of the survey proved that the basis of the value consciousness of teenagers and adolescents is the material well-being, their own health and the health of relatives, proper education, as well as family. Among the problems that are most worrying for the respondents today, in the first place were mentioned the following: the declining living standards, low parental income, family relationships, lack of friends etc. The decline in morality is an important social and personal problem for only 25% of respondents. Civic values are perceived as personally significant for 27.5% of the respondents, which in the conditions of building a democratic society seems rather insignificant. Properly speaking, the results obtained indicate the orientation of children and young people on the materialistic type of sociocultural values, which is a result of living in conditions of the ensuring of physical survival, their own and their families security, etc. Thus, our findings are completely correlated with the results of the study of children's and young people's values of other national scholars (Fliarkovska, 2013; Skorynina-Pohrebna, 2015).

This state of affairs (situation) makes the need to acquaint children and young people with higher (spiritual) values really urgent (vital). It means that educational institutions are tasked to find the most optimal and most effective ways to help educators in the process of choice of values which is made in the world under constant globalization.

It is important to realize that under the conditions of values chaos, this task gets much more complicated. The modern world is full of problems, which include the poverty of a large part of the world population, environmental problems, wars and the increasing number of acts of terrorism etc. In particular, today we also have a military conflict in the center of the European continent, in Ukraine, which has directly or indirectly affected millions of citizens, including a large percentage of children. In addition, there are tendencies of aspiration for the world of enjoyment, an easy life, the avoidance of problems and responsibility for one's own actions etc. Actually, growing up in such a difficult situation, it is obvious that children are spontaneously learning mismanagement, cruelty, intolerance, etc. And the task of educational situations is refocused on the education of members of society who will be able not to exacerbate these problems, but to solve them.

Regarding this V. Scotnyi wrote: spiritual, moral and psychological culture of the student / student's personality depends on the content and orientation of the educational disciplines and the educational process. Taking into account the state of the personality, ambiguous socio-cultural influence on it, the orientation of the educational process in the state should be aimed at the spiritual enrichment and creative activity of the individual, that reveals his or her abilities

for self-realization and creation of conditions for self-disclosure of other people (Skotnyi, 2005).

Modern educational institutions have significant educational opportunities. In particular, they can create proper conditions for the growing generations to adopt the hierarchy of values in which the traditional values hold the highest rank, and to make the analysis of the values that each person chooses, since the picture of the world which surrounds this person mainly depends upon it.

Educational institutions also have the opportunity to help a child learn to make independent choice of values. It is extremely vital for the development of the subjectivity of the individual, his / her ability to live consciously and solve problems that appear. Unfortunately, today we still face a situation where everything is decided by the parents for the children, justifying it as “good for the child”. However, it should be understood that if you do not put the child in a situation of choice of values, and decide everything for her, she will later respond to treatment of the environment, the media, etc., expecting for their instructions how to act, not analyzing and evaluating the information received.

The development of values of an individual in the conditions of educational institutions one can realize with the help of traditional pedagogical tools. However, you can also use specific methods, such as text analysis, dialogue, biographical method, metaphor, crystallization of values, problem solving (Jedynak & Kojkoł, 2009). The value of every method mentioned lies primarily in the fact that their use involves the active position of both the educator and the pupil (disciple).

Text analysis can be widely used both at the lessons and in extracurricular activities. Lessons of literature, history, foreign language, etc. provide students with texts that represent the values of their own and other cultures. And in this context one should remember that the values of the text under analysis must be properly perceived and understood, which implies that the students have their certain life experience. Besides, the educator should be prepared to use this method, give a correct presentation of values, and teach children to identify and understand them quite unobtrusively.

As it is difficult for children to orient themselves in the world of relatable values, when assessing a particular situation or phenomenon, it is necessary to be guided by the context, metaphorical texts (fairy tales, fables) play an important role in the process of values education, enabling them to make judgments within the measures of good and evil. In these genres of fiction, good and evil are clearly identified and clearly polarized. It allows us not only to adopt socially significant and approved values, but also to understand their antipodes and to realize the inadmissibility of being ruled by them in different situations of life.

The essence of the biographical method lies in the discovery of values through the knowledge (perception) of other people's biographies. Properly in this context, it is worth noting that biographies of people can be learned /studied as a sequence of life milestones, but it is more productive to do it in the light of values that have provoked life changes. Moreover, identification with the hero whose biography is being studied helps to assimilate values. In this way, people can form not only individual values, but also their own ethical system.

We consider the method of values crystallization to be as well productive in the development of values, it lies in the performing of individual written exercises, the purpose of which is to help the pupil to put his own impressions, experiences, thoughts into a verbal form. This method allows the child to realize their own values, to reinterpret them and to correct if it is necessary. Returning to earlier works allows one to trace the evolution of the development of one's values and value systems (Jedynak & Kojkoł, 2009).

The method of dialogue creates the best opportunities for the realization of subject-subject relations. By the way, each participant of the dialogue has the right to his or her own point of view, and at the same time must be disposed to mutual understanding. Through dialogue, every person has the opportunity to see oneself in the background of the other, and thus, having penetrated into the world of another, to better understand and know oneself. Discussion of complex moral dilemmas, own interpretation of the problem and the ability to listen and adopt a different point of view, contributes to the formation of tolerance, awareness of the existence of different views and points of view, but at the same time the integrity of moral and ethical laws.

The adoption of values is also ensured through the use method of problem analysis. Conflict situations from fiction, real life, observations of children, etc. can be selected for the analysis. In the process of work on the problematic situations, the pupils accumulate ethical knowledge and their own experience of designing their behavior in different life situations.

Table 1 Results of ranking of values by pupils of secondary schools (according to the methods of studying the value orientations by D.O. Leontev (1992))

Rank	Value name			
	Before the experiment		After the experiment	
	Terminal values	Instrumental values	Terminal values	Instrumental values
1	health	independence	health	independence
2	love	joy of life	love	education
3	well-off life	education	creativity	joy of life
4	happy family life	responsibility	happy family life	honesty
5	the existence of friends	honesty	the existence of friends	sensitiveness
6	entertainment	managing	happiness of others	tolerance

The above mentioned methods of teaching values were used by teachers both at the classes and in the extra-curricular activities. Special attention was given to the inculcation of higher (spiritual) values upon the pupils. The results of the study are shown in table 1.

The analysis of the obtained results showed that after the conducted experimental work, the values of interpersonal relationships appeared among the priority terminal values of the students of secondary schools, displacing individual values (well-off life and entertainment) to the group of indifferent ones. Altruistic values and the values of interpersonal communication prevail among priority instrumental values. While the group of indifferent values included conformist values (responsibility and managing). Therefore, we can see that the predominant orientation of children and young people to the materialistic type of socio-cultural values has undergone some changes and higher (spiritual) values have already emerged in the priority system.

Conclusions

The person's absorption of basic values will enable her to find her place in life and feel comfortable in it. It is important to keep in mind that values need to be taught. The situation of a changeable world, in which a child is often faced with the relativization of values, should not become an obstacle to the development of values of the individual. On the contrary, it should be the catalyzer which has to quicken the search for ways of taking the child into the world of spiritual values. In this situation the use of the following specific methods will be very helpful: text analysis, crystallization of values, biographical method, etc. Their value lies, first of all, in the fact that it involves the active work of pupils who carry out the operations of analysis, synthesis, generalization, make conclusions, etc. Moreover, the implementation of these methods allows a pupil to actively engage in the activities where the conditions for the display of the acquired values are created. Providing the active work of a pupil on the selection, absorption and perceiving of values contributes to the development of a righteous (highly moral) personality with an active life position.

In order to avoid problems in the process of axiological formation of the individual, it is also important to maximally avoid imposing values and to remember that one of the mechanisms of their formation is imitation. Therefore, the educator in his own behavior should be guided by the values that he wants to impart to the pupil.

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