

The Humanistic Function of the Spiritual Culture of Youth in the Coordinates of Modern Socio-Philosophical Discourse

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ABSTRACT

The article carries out a systematic socio-philosophical analysis of the human-creative function of the spiritual culture of youth in the conditions of modern transitive transformations of society. The relevance of the study is due to the need for a philosophical understanding of the reconfiguration of the spiritual world of student youth under the influence of total virtualization and global infodemic. The purpose of the study is to substantiate the concept of the human dimension of culture and determine the specifics of the formation of the spiritual world of students through the integration of classical European sociological concepts with the traditions of Ukrainian existential philosophy. The methodological matrix of the work is an interdisciplinary approach that combines general philosophical categories of development, the Weberian concept of “ideal types” and domestic cordocentrism. As a result of the study, it is proven that the traditional dichotomy “spirituality – spirituallessness” loses its linear character, transforming under the influence of virtualization and pragmatization of the socio-cultural space. It is noted that the modern pragmatism of student youth is not a form of destruction of values, but a specific tool for adapting to social turbulence. It is substantiated that the appeal to the Ukrainian philosophical heritage (in particular, the ideas of H. Skovoroda, P. Yurkevich, I. Franko) allows revitalizing the concepts of “inner man” and “related labor” as basic strategies for individual vitality of youth. The scientific novelty lies in revealing the hybrid nature of the determination of spiritual culture, which today unfolds at the intersection of classical institutions and algorithmic matrices of the digital environment. It is concluded that despite materialistic distortions, the spiritual activity of youth retains its humanistic vector, focused on the affirmation of the values of truth, goodness and beauty. Modern youth successfully integrate global digital trends with deep national-patriotic and humanistic beliefs, moving the space of their spiritual formation into the plane of hybrid, virtual-network reality.



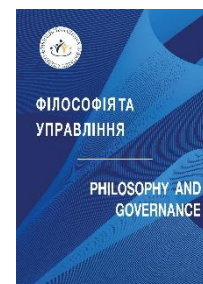
KEYWORDS

spiritual culture, human dimension, humanism, pragmatization of content, pragmatism, infodemic, Ukrainian existential tradition, sustainability.



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Людинотворча функція духовної культури молоді в координатах сучасного соціально-філософського дискурсу

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СТАТТЯ	АНОТАЦІЯ
<p>Дослідницька</p> <p>DOI: 10.70651/3041-248X/2026.5.01</p> <p>Отримана: 22.03.2026 р.</p> <p>Прийнята: 26.04.2026 р.</p> <p>Опублікована: 01.05.2026 р.</p> <p>Авторське право © 2026 автора</p>  <p>Цей твір ліцензовано на умовах Ліцензії Creative Commons «Із Зазначенням Авторства – Некомерційна 4.0 Міжнародна» (CC BY-NC 4.0).</p>	<p>У статті здійснено системний соціально-філософський аналіз людинотворчої функції духовної культури молоді в умовах сучасних транзитивних трансформацій суспільства. Актуальність дослідження зумовлена потребою філософського осмислення реконфігурації духовного світу студентської молоді під впливом тотальної віртуалізації та глобальної інфомедії. Метою дослідження є обґрунтування концепту людиновимірності культури та визначення специфіки становлення духовного світу студентства через інтеграцію класичних європейських соціологічних концептів із традиціями української екзистенційної філософії. Методологічну матрицю роботи становить міждисциплінарний підхід, що поєднує загальнофілософські категорії розвитку, веберіанську концепцію «ідеальних типів» та вітчизняний кордоцентризм. У результаті дослідження доведено, що традиційна дихотомія «духовність – бездуховність» втрачає свій лінійний характер, трансформуючись під впливом віртуалізації та прагматизації соціокультурного простору. Зафіксовано, що сучасний прагматизм студентської молоді виступає не формою деструкції цінностей, а специфічним інструментом адаптації до суспільної турбулентності. Обґрунтовано, що звернення до української філософської спадщини (зокрема, ідей Г.Сковороди, П.Юркевича, І.Франка) дозволяє ревіталізувати концепти «внутрішньої людини» та «сродної праці» як базові стратегії індивідуальної життєстійкості молоді. Наукова новизна полягає у виявленні гібридного характеру детермінації духовної культури, яка сьогодні розгортається на перетині класичних інституцій та алгоритмічних матриць цифрового середовища. Зроблено висновок, що попри матеріалістичні викривлення, духовна діяльність молоді зберігає свій гуманістичний вектор, орієнтований на утвердження цінностей істини, добра й краси. Сучасна молодь успішно інтегрує глобальні цифрові тренди з глибинними національно-патріотичними та гуманістичними переконаннями, переміщуючи простір свого духовного становлення в площину гібридної, віртуально-мережевої реальності.</p>



КЛЮЧОВІ СЛОВА

духовна культура, людиновимірність, гуманізм, прагматизація контенту, прагматизм, інфомедія, українська екзистенційна традиція, життєстійкість.

1. Introduction

Within the framework of socio-philosophical discourse, the human creative potential of culture appears as its fundamental, core function. The cultural environment does not simply act as an external factor of socialization, does not simply influence a person from the outside, but structures his inner world, programs long-term models of social communication and lays the deep social foundation of a person in the modern world. The value foundations of spiritual culture are not something spontaneous in relation to the individual and his inner world. A person carries out the self-construction of his own spiritual world based on his internal resources in relation to self-awareness and changes in his own value orientations as symbols of culture. These resources also have a spiritual nature, being components of the psychological and intellectual organization of a person and including such components as self-consciousness, consciousness in its various states, subconsciousness, emotional-sensory forms of perception, superconsciousness, intuition, faith, will, etc. As a social being, a person, through his spiritual culture, determines the diversity of the formation of new and diverse types of social ties, communities and communications.

The relevance of the scientific research lies in the systematic socio-philosophical rethinking of the human-creative function of the spiritual culture of youth in the conditions of modern transitive transformations of society.

2. Literature Review

The analysis of scientific works devoted to the problem of transformation of the spiritual world of man in the conditions of modern civilization challenges is in the focus of attention of many domestic and foreign scientists. Fundamental socio-cultural transformations of society and processes of pragmatization of the value consciousness of youth are thoroughly covered in the works of such Ukrainian researchers as V. Moskalenko, O. Vyshnyak, I. Bekh. Thus, O. Postolovska [1] in her political and cultural studies carried out a conceptual analysis of the phenomenon of “situational pragmatism” as a forced strategy of adaptation of the individual in transitional societies, and O. Pochapska in her media studies. The classical basis for the analysis of rationalization and pragmatization of living space are the sociological theories of M. Weber [2]. The collective monograph “Personality in Crisis Conditions and Extreme Situations of Life” analyzes the axiological dimension of human existence in crisis conditions and the philosophical and anthropological potential of culture [3]. The actualization of the domestic tradition of cordocentrism (philosophy of the heart) and the Skovorodinov “inner man” in the era of global crises is studied by modern philosophers and educators of Ukraine, namely Vasyl Kremen [4], L. G. Trusey [5], as well as B. Novikova, R. Bogacheva and T. Rudenko [6], who prove the duration of this tradition in Ukrainian culture. The impact of information pressure, destabilization of meaningful life guidelines and challenges of the global “infodemic” on the psyche and socialization of the individual is studied in the works of Doctor of Psychological Sciences O. Kochubeynyk [7], and the sociocultural scale of modern information crises is revealed in the studies of specialists of the National Law University named after Yaroslav the Wise [8].

The philosophical rethinking of the “new materiality” of digital infrastructure (algorithmic platforms, social media) and the formation of the “digital cogito” is reflected in the works of professors V. Voronkova and V. Nikitenko [9], media philosophical explorations by O. Dobrodum [10] and studies of digital subjectivity by V. Kovalenko [11]. The methodological basis for analyzing the impact of media technologies on humans remains the classical translated works of Western theorists, in particular F. Kittler [12], and the general ecological and meaning-making functions of culture as a space for overcoming alienation are based on the heritage of S. Krymsky [13] and I. Bychko [14]. However, despite a significant number of publications, the problem of the symbiotic combination of digital trends with the cordocentric values of Ukrainian student youth in a single plane of hybrid reality requires further holistic socio-philosophical analysis.

3. Problem Statement

The purpose of the article is to conduct a socio-philosophical analysis of the human-creative function of the spiritual culture of youth and to determine the specifics of its formation in the modern

socio-cultural space by combining classical European sociological concepts with the traditions of Ukrainian existential philosophy.

4. Methods and Materials

The interdisciplinary nature of the theoretical and methodological foundations of the study is manifested primarily in the combination of general philosophical, socio-philosophical and sociological methodology, which allows for a comprehensive approach to the analysis of the object under study. General philosophical methodology makes it possible to use the categories of the most abstract level for the analysis of the spiritual culture of youth. In particular, in the context of studying the problem of the formation of a young personality in the space of spiritual culture, the greatest methodological significance is given to such categories as movement, development, the transition of quantitative changes to qualitative ones, as well as the principles of causality regarding the interaction of internal and external factors in relation to the development of the personality.

General philosophical methodological principles of the study are formulated within the framework of modern humanistic philosophy, in connection with which it is necessary to speak of the human dimension as the most significant characteristic of the methodology of our study. All processes related to the development of the spiritual culture of a young person are considered through the prism of the needs of the individual for self-actualization, development and manifestation of his own anthropological essence and his own essential forces. At the same time, in modern socio-cultural realities, the space of spiritual formation of youth undergoes significant virtualization, moving into the plane of digital communications and network interactions. This actualizes the need to supplement the classical humanistic approach with the concepts of media philosophy and digital anthropology. The self-actualization of a young person today unfolds in the conditions of a hybrid reality. Complex socio-cultural challenges - in particular, information oversaturation, the erosion of traditional identity and the destructive influence of the media space, the global infodemic - directly adjust the anthropological dimension of the individual's existence, forcing him to seek updated meaningful life guidelines. It should be noted that the global infodemic has long gone beyond the limits of purely information oversaturation. Today it is used as a tool of manipulation for political and military purposes. Contributing to the spread of populism and deepening political polarization, the infodemic disorients citizens, and the incitement of panic in the media for the sake of ratings only enhances this destructive effect, which makes the "digital cogito" of modern youth extremely vulnerable to such information manipulations. Therefore, the socio-philosophical analysis of the spiritual culture of youth should take into account not only classical institutional factors, but also the specifics of the formation of the "digital cogito" as a subject of modern culture. "Today, humanity must think about how to respond to new phenomena, such as life expectancy extension, "designed children", the extraction of information from human memory and much more. This indicates that the world today has entered a new stage of radical changes, that a new stage in the history of human development has begun" [9, p. 101].

Socio-philosophical methodology allows us to analyze the formation and existence of a personality in the socio-cultural space, ensuring the attribution of the spiritual culture of youth to the processes of social development and, accordingly, social determination. It is the principles of socio-philosophical analysis of the spiritual culture of youth that allow us to analyze this phenomenon beyond the boundaries of psychological-personalist approaches, placing the processes of personal cultural development in a clear correlation and interdependence with the development of the socio-cultural environment of a young person.

As for the specific philosophical conceptual apparatus, the work primarily uses concepts that characterize the spiritual sphere of the personality - such as spiritual development, morality and morality, spiritual life, spiritual culture, spiritual world, etc. The concept of spirituality is of greatest importance as the basic one for determining the specifics of the spiritual culture of youth. In particular, the concepts of "spirituality" and "spiritualitylessness" as a methodological basis for analyzing various dimensions of the cognitive and axiological aspects of the spiritual culture of youth.

According to M. Weber, the "ideal" type of spiritual value is created by strengthening a certain view and creating a set of single phenomena that exist diffusely. Due to their correspondence to more expressive views that dominate in society, the corresponding spiritual phenomena constitute a single ideal image that can be considered as a certain spiritual culture [2, p. 10]. The concentration of various spiritual phenomena in the ideal image of spiritual culture makes it possible to develop a kind of

cognitive standard with which you can compare specific spiritual processes in society and understand their essence.

In modern realities, the construction of such cognitive standards of spiritual culture of youth is complicated by the processes of network fragmentation of society. The Weberian "ideal" type of spiritual value today is formed not only under the influence of classical institutions (education, family, religion), but also through algorithmic matrices of digital space, which differentiate value orientations at the level of microcommunities. Thus, the socio-philosophical determination of the spiritual culture of modern youth acquires a hybrid character, where traditional axiological dominants are intertwined with virtual simulacra, and the opposition of "spirituality" and "spiritlessness" is shifted to the plane of the individual's ability to think critically and maintain existential stability in conditions of information noise.

Spiritual values are determined by the morality of society and humanity in general. Even I. Kant insisted on the categorical imperative of morality as the highest principle of the morality of humanity. As I. Kant notes, only an unconditional principle, that is, the unconditional priority of morality, can have the force of a true moral law [15].

The imperative of morality manifests itself in different ways in the history of mankind. Accordingly, in each era, a person possessed a unique worldview and worldview, guided by specific values and ideals. For example, in ancient times, a politically active, free person-citizen was considered ideal; in the Middle Ages, God became the center of being; the ideal was considered a person – an ascetic who devoted his life to serving God and following his commandments. In the Renaissance, this is a creative, strong-willed personality, which began to be called a titanic personality; it was equated with God, that is, the idea of the godlikeness of man was established. In the Enlightenment, the human mind, which is capable of incredible discoveries, the uniqueness of man and his capabilities, which is inextricably linked with society and seeks to rebuild it on enlightened principles, and the ability of man to penetrate all the secrets of the world order, became the center. Romanticism placed an exceptional personality in the center, with its unique inner world. In the era of modernism, an individualist person, a creatively active human personality, who can rebuild the world, since man's power over the world was understood as unlimited due to scientific and technical achievements, stands out. Thus, in each era, man had his own guidelines for spiritual development and spiritual ideal, tried to establish himself as a value, find his place, reveal the global meaning of life, and tried to understand the processes occurring with him and the world around him. Of course, it is necessary to understand that real spiritual life is always much richer than a generalized ideal image. In this regard, for example, many modern phenomena of the spiritual culture of youth cannot fit into the traditional scheme of contrasting spirituality and lack of spirituality, which is now often used. From this it is clear that the methodology of the ideal image of the spiritual culture of youth should be supplemented by an analysis of its specific representations in the context of both subcultural features and the general socio-cultural environment.

The transformation of the value orientations of youth in the era of metamodernity demonstrates a rejection of the rigid binary oppositions of the past. The modern spiritual world of the young person functions in a mode of oscillation between traditional moral imperatives and new, situational ethical codes of digital and network subcultures [16]. In these coordinates, modern youth is forced to balance between the absolute Kantian imperative of duty and the pragmatic requirements of rigid socio-economic adaptation. The universal moral law is not leveled, but the specificity of its implementation in the pluralistic infospace is shifting from abstract duty to communicative practice - empathy, solidarity and readiness for dialogue in conditions of global crises. Today, the morality of youth is manifested not in adherence to frozen dogmas, but in action: joint fundraising on social networks as a manifestation of network solidarity, volunteer movement, public discussion of acute social problems – all of these are the latest communicative practices where people unite around common value guidelines.

The basis of spiritual values is made up of anthropological values associated with the formation of a person in the process of socialization; therefore, it is necessary to talk about the transforming nature of culture in relation to a person, and through its activity – in relation to the surrounding world. At the same time, within the framework of values-meanings determined by culture, the spiritual world of the younger generation is formed, young people are integrated into the culturally ordered picture of the world, acquiring the ability to interact with other people within the framework of an accessible to all system of understanding and evaluating social or natural phenomena.

Specifying the socio-philosophical aspect of the spiritual interpretation of culture, one should proceed primarily from the fact that culture is the only possible way of existence not only of a person, but also of society. Culture has a social character; being an essential and attributive component of

society, it is inherent in a person precisely as a social being. Therefore, an important socio-philosophical methodological guideline should be considered the thesis of the constant presence of spiritual culture in man due to the fact that man is a social being, and society without culture as a spiritual phenomenon does not exist. Of course, the very measure of human culture is different, and one can speak of a spiritual crisis of modern society, based on the level of spiritual culture of its members. However, this only indicates the growth of the role of spiritual culture as a stabilizing factor and the need to concentrate on the spiritual potential of the development of the younger generation as the main factor in the development of human potential in general. Thus, within the framework of modern socio-philosophical discourse, the role of spiritual culture is determined by the fact that the activity of man as a social being in the sphere of culture is spiritualized, and the measure of this spirituality, which is determined by the specifics of the processes of socialization of the younger generation, determines the prospects for the development of society.

The principle here is that conscious spiritual and cultural activity simultaneously creates a person as a social being in the process of socialization, and humanizes the external world, transforming it into a component of the human world in accordance with his value orientations and understanding of the meaning of being. The problems of the formation of spiritual culture should be understood as existential problems, these are problems of a person's understanding of being, his essence, socio-cultural role and attitude to the most important components of the surrounding world. In methodological terms, it is necessary to turn to the traditions of Ukrainian philosophy, which is characterized by an existential way of understanding spiritual phenomena and an existential way of perceiving the world, in particular in the works of G. S. Skovoroda, P. D. Yurkevich, I. Ya. Franko.

Appeal to the national historical and philosophical heritage is fundamental in the context of understanding modern socio-cultural upheavals and crises that Ukrainian youth are going through. "Ukrainian cordocentrism is a nationally specific philosophical phenomenon. Its two sides, which are inextricably linked and cannot be considered separately without the risk of destroying the integrity of the phenomenon, are the Ukrainian historical mentality and the Ukrainian intellectual identity. Their unity determines the specificity of the Ukrainian philosophical classics" [17, p. 27]. Existential cordocentrism ("philosophy of the heart"), inherent in Ukrainian thought, harmoniously coexists with the rationalist tradition, today is transformed into a strategy of internal stability. In conditions of existential threats and information turbulence, the spiritual culture of youth becomes not just a set of acquired knowledge, but a mechanism for preserving the anthropological essence. Thus, Skovorodin's idea of the "inner man" [18] – his spiritual freedom, dignity, truth and self-knowledge is actualized in a new dimension, acting as a mental filter against destructive external influences and the basis for the conscious construction of life meanings in modern society. Now, in the conditions of the Russian-Ukrainian war, it has acquired existential significance, equaling the very concept of physical survival.

Culture as a spiritual phenomenon, that is, in its intellectual and moral-aesthetic dimension, forms in a person in the process of socialization essentially human norms of behavior and ways of satisfying needs. Such an understanding of the spiritual culture of youth is not only fruitful in methodological terms, but also relies on fairly respectable historical and philosophical traditions. The interpretation of culture as a purely spiritual formation that determines the essence of a person in the process of his formation has a serious basis in the history of philosophical thought. Outstanding thinkers of the past interpreted the development of culture precisely as the development of the human spirit, which is embodied in the progress of moral (I. Kant), aesthetic (I. F. Schiller) or philosophical (G. V. F. Hegel) consciousness. However, one should not forget that any spiritual phenomena are associated with human activity within the framework of society, that is, with fairly materialistic phenomena. The specificity of human cultural activity as a social being is that it combines spiritual and ideal goals and material means of their implementation.

In modern socio-cultural realities, this contradiction acquires a new specificity, since the material means of implementing spiritual goals are increasingly virtualized. Digital infrastructure (social media, algorithmic platforms, metauniverses) acts as a digital living space that mediates the spiritual development of youth. The intellectual and moral and aesthetic progress of a young person today is determined not only by classical material institutions, but also by the logic of the functioning of the digital environment. In this context, based on the developments of the Ukrainian researcher O. Kyvlyuk [19], it is worth emphasizing that the development of media education and media culture in the conditions of a modern information society requires the formation of new digital competencies, where network technologies become not just a technical tool, but a necessary environment for socio-cultural

socialization and the formation of a personality. At the same time, the media environment seems to “pull” a person and change his personality. “That is, thanks to the mechanisms of network self-organization, a person’s behavior and activity change outside the information and communication environment – in the socio-cultural space, a powerful influence is exerted on the individual’s consciousness, as a result of which his perception of the world picture changes” [19, p.363]. The domestic scientist M. Kozlovets rightly emphasizes: “The new media reality that has emerged as a result of the globalization of information flows changes the principles of not only the material, but, above all, the spiritual life of people, transforming their psychology, mentality, philosophical ideas about time, space, the world and the place and status of the national in it. Already at a purely functional level, communication globalization makes it possible to mediatize national realities, because the media become transnational intermediaries. They reach not only the home comfort of a person, but also his consciousness, shape his thoughts and sometimes behavior. The influence of media reality can be significant also because a person has always needed to know himself in the context of the communication environment. This is actually one of the deepest sensory needs: people want to recognize themselves, their thoughts and way of life in the images of reality offered through the media” [20, p.184].

Thus, the spiritual values of youth crystallize in the process of overcoming the alienation between technological (material) tools and the need to preserve the authentic, anthropological dimension of being. In this regard, ontological prerequisites for the materialistic distortion of spiritual by nature cultural activity arise, which manifests itself in such dichotomies as humanism and pragmatism or necessity and will, and in an integrated form - as spirituality and lack of spirituality, almost the main categorical dichotomy within which the modern spiritual culture of youth is considered. The real spiritual culture of youth is based on specific forms of social consciousness, represents the most diverse types of spiritual activity and functions as an institutionalized subsystem of society. And this means the possibility of influencing it by a very large number of both positive and deforming factors of a social nature. When clarifying the role of spiritual culture in the formation of a young personality, it is necessary to clearly understand the interaction of spiritual and material factors of cultural development.

In these newer coordinates of social development, the aforementioned triad – truth, goodness and beauty – is transformed from abstract categories into pragmatic tools for preserving human subjectivity. The affirmation of “truth” appears as a response of youth to the challenges of post-truth and simulacratization of the information space; “good” is revitalized through new practices of solidarity, network volunteering and empathy; and “beauty” becomes an ecological and aesthetic filter against destructive content. Thus, the human dimension of the spiritual culture of youth in modern society is determined not by the passive assimilation of the humanistic heritage, but by active resistance to the anthropological crises of the era, which turns spiritual activity into a means of individual and collective vitality.

From all that has been said, the most valuable conclusion for our research in methodological terms follows. The philosophical “core” of the study of the spiritual culture of youth is humanism in the broadest sense, that is, the understanding of the phenomenon under study primarily as a multidimensional cultivation of universal human values in the intellectual and ethical spheres, subordinated to the affirmation of the values of truth, goodness, and beauty. It is in this sense that we can speak of the human dimension of culture as a spiritual phenomenon, which is based on the inextricable connection of culture with man, his spiritual world, moral principles, and spirituality in general.

5. Results and Discussion

Understanding the results of the socio-cultural and philosophical monitoring of the environment of modern student youth allows us to record a deep transformation of their spiritual world under the influence of modern civilizational challenges. Analysis of students’ value orientations indicates that traditional forms of spirituality do not disappear, but undergo a significant reconfiguration due to the pragmatization and virtualization of living space.

Firstly, traditional value imperatives lose their regulatory function; this tendency forces modern student youth to balance between the Kantian imperative of moral duty and the need for strict socio-economic adaptation. This is manifested in the fact that intellectual development and the acquisition of knowledge are often viewed by students not as an intrinsic value (pure spiritual utilitarianism of Schiller

or Hegel), but as an instrumental resource for achieving life success. However, this pragmatism is not identical to a lack of spirituality; it acts as a protective reaction to socio-cultural turbulence and instability of the material basis of existence.

Secondly, observations record an existential shift towards cordocentric values philosophy of the heart). In a situation of constant information pressure and global crises, student youth demonstrate a high demand for authenticity, psychological stability and living, non-virtualized human relationships, which actualizes the regeneration of a person's internal spiritual potential as a protective mechanism.

G. Skovoroda's philosophical concepts of the "inner man" and "related work" find their practical reflection in the desire of young people for self-actualization through creativity, volunteer work and informal social initiatives. The ethical dimension of students' spiritual culture today is determined not so much by abstract dogmas as by the living practice of mutual assistance and solidarity.

Thirdly, a crisis of traditional "ideal types" (according to M. Weber) of spiritual culture has been recorded. For modern youth, the classic division into "high spirituality" and "low spirituality" seems ineffective. Students successfully integrate elements of global mass culture (digital trends, network content) with deep national-patriotic and humanistic beliefs within their subculture. The cultural activity of youth becomes decentralized: it unfolds in the space of social networks, where the material medium (gadget, algorithm) becomes an inseparable part of the expression of the spiritual world of the individual.

Thus, the results of the study prove that the spiritual culture of modern student youth is a dynamic, human-dimensional system, which, despite external materialistic deformations, retains its humanistic vector, focused on the search for meaningful life truths and the preservation of the anthropological essence of man.

6. Conclusions

As a result of the socio-philosophical study of the human-creative function of the spiritual culture of youth, the following conclusions were formulated:

The fundamental nature of the human dimension of culture is proven. It is substantiated that spiritual culture is a key ontological environment for the socialization of youth, which does not simply translate ready-made norms, but determines the internal social essence of the individual. The philosophical "core" of this process is humanism, oriented towards the classical triad of values – truth, goodness and beauty. It is through conscious spiritual and cultural activity that a young person overcomes worldview crises and develops his own essential forces.

The dialectical contradiction between spiritual goals and material means is explained. Based on the analysis of the works of the classics (I. Kant, J. F. Schiller, G. V. F. Hegel) and modern concepts, it is established that the spiritual culture of youth functions under the powerful pressure of materialistic deformations and pragmatization of social life. However, the modern "situational pragmatism" of students is not a form of spirituallessness, but a specific tool for adapting to socio-cultural turbulence.

The potential of the Ukrainian existential tradition is revitalized. It is proven that in order to overcome the crises and deformations of the spiritual development of modern youth, it is critically important to turn to the cordocentric national heritage (G. Skovoroda, P. Yurkevich, I. Franko). The concepts of the "inner man" and "related labor" are today transformed into strategies for the individual resilience of students, becoming a mental filter against the destructive influences of consumer culture.

The reconfiguration of Weberian "ideal types" is recorded. The results of the theoretical analysis of the student environment indicate a departure from the linear opposition of "spirituality and unspirituality." Modern youth successfully integrate global digital trends with deep national-patriotic and humanistic beliefs, moving the space of their spiritual formation into the plane of hybrid, virtual-network reality.

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