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CHRISTIAN VALUES' INFLUENCE ON STUDENTS' FROM THEOLOGICAL SCHOOLS MORAL-ETHICAL FORMATION IN UKRAINE

Christian values concern the inner spiritual life sphere of the individual and, at the same time, require solving it in a general socially legitimate form. In the Ukrainian realities, the Christian values' scientific study is of particular importance, since it was Christianity that historically was and remains the main form of Ukrainian religion, and it is Christian values that are one of the most important factors influencing the formation and development of national culture, politics, education and other spheres of social and spiritual life. The structure of students' values from theological institutions has certain features associated with the constant motivation for further church ministry, as evidenced by the large number of students, who had ordained as a priest. The Ukrainian Christian culture has entered a new reforms' era, and its further development depends on that place in the modern Ukrainian culture axiosphere, society will determine its value system.

Keywords: values, spiritual education, student, Ukrainian culture.

Statement of the problem in a general form. The problem of religious values concerns the inner spiritual life sphere of the individual and, at the same time, requires solving it in a general socially legitimate form.

The question of religious spirituality, Christian ethics, the Christianity influence on society's modern moral state, in particular, the student youth from theological educational institutions is a subject of extensive discussion in the modern Ukrainian theological literature. It is about the need to identify religious-value problems as having an independent scientific value, as well as Christian values' comprehension, understanding and an explaining their essence, determining the main characteristics and existence forms, organization structural levels and development patterns.

The Christian values' study, the nature and specificity of their functioning in various human life spheres makes it possible to specify the spiritual development problem, more deeply to understand the features of student's youth character, the specificity of the worldview situation of spiritual education in modern Ukraine.

Analysis of recent researches and publications. A great contribution to the study of value problems was made by domestic and foreign scientists. In particular, the essence and values' origin problems, their classification and systematization were investigated by S. Avaliani, V. Andrushchenko, I. Bichko, N. Bondarenko, V. Blyumkin, V. Vasilenko, V. Gnatenko, G. Zaichenko, M. Kagan, P. Kravchenko, I. Nadolny, O. Ruchka, P. Pronyakin, V. Tugarinov, V. Shinkaruk and others. Developments of domestic and foreign scientists devoted to the essence of spiritual values, in particular, S. Anisimov, V. Bakirov, M.M. Golovaty, S. Goncharenka, O. Drobnitsky, A. Zdavomyslov, Y. Surmin and others. The national scientific works of the Ukrainian national spiritual values' systematization by M. Borishevsky, I. Vashchenko, S. Voznyak, O. Vishnevsky, L. Misyva, G. Sitnik, V. Stepankova and others are devoted to the problem.

For features establishment of youth's Christian value orientations, especially the student's youth from the theological educational institutions, the scientific works by A. Kolodny, B. Lobovik, L. Filipovich are used. Their scientific works reveal the religion place in the historical and cultural context, and indicate the ways of including religion in the educational process of the Ukrainian young generation. The value's category in modern Ukrainian researches on religious studies is used, mainly, by consideration the society's spirituality state (O. Buchma, I. Petrov, O. Nedavnya, S. Svistunov, L. Chapri, S. Khripko, etc.). The question of Christian morality, universal and national components in the moral Christianity ideals,

the moral foundations of a modern student's emergence and the religious values' influence on it were widely discussed at scientific and practical conferences.

The article's purpose formulation. The research's purpose: to characterize the Christian values' influence in the consciousness of a modern Ukrainian student from theological educational institutions in the context of secularization and globalization processes.

The research's main material statement. The concept «value» in the scientific literature is considered as a multidimensional phenomenon. Thus, in the cycle of philosophical – sociological disciplines (V. Tugarinov, O. Drobnitsky, K. Abulkhanova-Slavskaya, G. Diligentsky and others), the category of valuable orientations correlates with the categories of norms and values, normative-value systems and social action, in a cycle of specifically sociological disciplines (I. Bestuzhev-Lada, V. Lisovskiy, M. Ikonnikova, I. Kon, V. Yadov and others) – with categories of motivation and management of people and their associations, in the cycle of psychological and socio-psychological sciences (M. Bobneva, B. Parigin, D. Feldstein, B.D. Dons, V. Semenov T.A Others) – with categories, which describe behavior and activities' mechanisms, their regulation.

Great attention was paid to the concept «value» by famous philosophers and sociologists of the West (E. Durkheim, T. Parsons, G. Rikert, M. Weber, U. Toynbee, P. Sorokin, N. Luman and others). In their analysis of world history and civilization, they sought to identify the qualitative peculiarity of each stage of social development. They considered that society is a system of beliefs and values, in which the power of emotional feelings that express the spirit of these or those people is manifested. They are necessary for preserving the unity and cohesion of social forms connected by various social relations. Therefore, social relations can be understood only if the values that form the basis of social life are clear.

E. Durkheim and M. Weber included values in the structure of society's life, in their opinion creates a regulatory set of laws for the conservation of the existing system, for its management and preservation in balance¹. The concept of existing values' preservation highlights their important regulatory function. The values' significance in Weber's approach is shown in the fact that at the heart of social relations' system he saw beliefs and values. The dominant role in society's spiritual life is played by material and ideological interests. This contributed to the development of theories in the overwhelming role of the subjective factor in social processes. Human life, according to M. Weber, is diverse and changeable, at the same time it is guided by changing motives and intentions. Therefore, it is necessary to understand what intentions people have, what goals they seek, their values, because they attach significance to actions and social phenomena².

One of the main places in values' research and their role in social behavior's analysis is occupied by P. Sorokin's works. He sought to uncover social life's mechanism on the basis of a social behavior factors' analysis. People's common life by him is expressed as a system of various degrees and forms dependencies. The most significant such form is social, which P. Sorokin defines as the psychic individuals interaction, which is implemented in their behavior's acts. Among many acts of behavior, it is possible to identify the mechanism of public control in standards' form and social sanctions. The stability of social behavior's forms depends on the socio-motivational behavior aspects, from the dominant systems of values³.

O. Zdravomyslov and V. Yadov connected value orientations' concept with the psychological personality formation's concept, but, since the "value's" concept in itself had a social nature, these formations were viewed as social, and the phenomenon of valuable orientation – as a socio-psychological⁴. From O. Zdravomyslova and V. Yadov's point of view, valuable orientations represent individual attitude to certain the material and spiritual culture values of society. That is, it is a relatively stable, socially-conditioned, selective person attitude to the aggregate of material and spiritual well-being, ideals that are regarded as objects, goals or means for satisfying the needs of individual's life activity.

The structural value's typology representations, proposed by D. Leontiev, is a model of value consciousness in the phenomenological and prognostic aspects. The phenomenological aspect is connected with the reflection in individual consciousness of three value dimensions.

1. Valuable space, which elements acquire personal sense and act as conscious personal values and valuable orientations, and therefore characterize individual experience and represent by the subject of the present and the relevance of the present, his relation with the world.

¹ Дюркгейм, Э. (1991). Ценностные и реальные суждения. *Социологические исследования*, 2, 106-114.

² Вебер, М. (1990). Основные социологические понятия. *Избранные произведения*. Москва: Прогресс, 808.

³ Сорокин, П.А. (1992). *Человек. Цивилизация. Общество*. Москва: Политиздат, 543.

⁴ Здравомыслов, А.Г. (1986). *Потребности, интересы, ценности*. Москва: Политиздат, 223.

2. The second values' dimension reflects the representation in the individual mind the socially desirable image of interaction with oneself and the social reality. Valuable stereotypes express the sociocultural type's normative regulation peculiarities of social, group and interpersonal relations. This valuable space is an indicator of the individual or group integration into a social community, characterizes the individual social competence and reflects the value image of the reference group in the individual and group consciousness.

3. The third valuable measurement is represented by semantic space of ideal representations about the meaning of being a person in the social, individual and spiritual aspects. The values of this dimension represent the future and the overall value orientation image's extrapolation, which combines both individual, authentic and creatively original ideal life projects, as well as social "ideal types" expressing peculiar socio-psychological features of the mentality, and represent the archetypical image of social reality in an individual and group consciousness.

M. Rochich argues that value is a persistent conviction, as a particular way of behavior or existence is individually or socially better than another way of behavior or existence. The value system is a stable set of beliefs. Highlighting three types of beliefs: existential, estimated and prognostic, M. Rokicha attributes values to the last, the third type, which allows us to orient ourselves in desirability – the undesirability of behavior way (operational, instrumental values) and existence (semantic, terminal values).

According to M. Rochich, the values are characterized by the following characteristics:

- 1) the total number of human values is relatively small;
- 2) all people have the same values, although to varying degrees;
- 3) values are organized into systems;
- 4) values 's sources are monitored in culture, society, and the individual;
- 5) the influence of values is traced in practically all social phenomena¹.

Despite the different criteria for classifying values, it should be noted that they all reflect the social level of the individual's existence and are related to the type of society's socio-political structure in which a person exists.

So, values act as a way of the external world's differentiating objects on social or individual-personal significance. They, as social in their origin and essence acquire a personal meaning for the individual in the context of social interaction, form a system of ideas about the form, content and meaning of human existence. As connotative meaning of value reproduces the objective reality as a subjective constructive image of the world in the consciousness of the individual, and therefore act as a mechanism of social and semantic regulation of the personality. Students from theological educational institutions values's formation in the educational process reaches the optimal value, if possible objects of value orientations of the educational component are identified.

The issue of religion origin, its development and significance for the person concerned prominent figures for a long time. Now a number of works by many authors are devoted to the development of this topic, such as S. Skubchenko, V. Yarchuk, I. Petrov, O. Petrov, S. Abramovich, M. Tillo, M. Chikaryova, A. Zazdravnov, V. Lubsky and others.

The religion, unlike such concrete forms of social consciousness as morality, politics, law, applies for a comprehensive reflection of reality. It also acts as a world view, namely, as a system of views on the world and the place of man in it, as a result of specific laws of society development, and it is social processes that ultimately determine its fate.

On the territory of contemporary events, the important role of religion as a spiritual factor of society is realized. The influence of religious values in the life of Ukraine and the youth in particular is increasing. The development of market relations, Ukraine's entry into the legal space of the European community, and the elimination of ideological monotony make it possible for a person to freely determine himself ideologically and politically.

Thus, certain state and political figures, various intelligentsia, support religious and ecclesiastical formations. The Church encourages people to conscientiously fulfill public duties, strengthen the family, actively participate in solving environmental and other global problems, and fight against moral shortcomings in society. It is important for the church to contribute to the preservation of historical monuments, national shrines of the Ukrainian people. Now, according to I. Yarchuk, the ideal of Christian upbringing is an honest person who will live according to the science of the church².

¹ Rokeach, M. (1972). *Beliefs, attitudes and values. A theory of organization and change*. San. Francisco.

² Ярчук, В. (2005). *Роль науки, релігії та суспільства у формуванні моральної особистості*. Донецьк, №4, 20-26.

The religion – a very complex phenomenon and has a social character, that is, it arose in society is quite natural and exists with it. A special feature of such activities in the churches is the strengthening of its role in those spheres of public life where it has never manifested itself: in politics, in election campaigns, in the work of various levels, the Soviets of People's Deputies, socio-political organizations, in socio-political actions and in educational space. In general, the social activity of the church testifies to the devotion to the ideals of humanism, to universal norms, which, undoubtedly, raises its authority in society.

From the scientific point of view, the religion is an integral spiritual culture, acts as a mechanism for the transfer of various values and traditions accumulated by society, embraces the sphere of spiritual production, which also includes such forms of social consciousness as philosophy, art, politics, law, ethics, science. The scientific conception proceeds from the organic unity of material and spiritual culture. In this approach, the predominant role is assigned to the material foundations of culture.

Spiritual culture is characterized by certain features: it has a historical conditioning, fixes national characteristics, includes universal values. All this is characteristic of all the phenomena of spiritual culture, including for religion, it is also created by humanity and serves humanity. So, religion is a complex spiritual education which affects all spheres of human existence, it also influences the formation of student youth's world outlook, especially students of theological high educational institutions.

At the present stage, Ukraine endures process of national revival again and is at the stage of society's development. On the territory of Ukraine actively extend their religious beliefs about 30 different in their dogmatism and cult practice of new religious trends,¹ which indicates the uncertainty of Ukrainian society, the search for a man in the world around him, will point the question of student's youth on the same certainty.

Now the religion arises in the minds of people under the influence of social being conditions, the cognitive process' difficulties, the need for an exit from seemingly hopelessness, as well as the emotional relation of man to reality. This set of causes and conditions that create the need and the possibility of the emergence and reproduction of reality's religious reflection, and constitutes the source and roots of religion.

The religion has traditionally played an important role in the life of the Ukrainian people, in the life of Ukrainian youth and students. About high level of student youth's reliance and its connection with national characteristics, as well as the manifestation of this phenomenon in everyday life, public life, culture in the historical context, is already written a lot. Outstanding researchers of the problem of Ukrainian youth's religiousness in the socio-cultural context are Kostomarov², I. Ogienko (Metropolitan Ilarion), M. Shlemkevich³, V. Yaniv⁴, E. Kulchitskiy⁵, I. Mirchuk, who emphasized the leading role of religious components in the national character and consciousness of Ukrainians, and recognized religiousness as a characteristic feature of Ukrainians as a social community. At the present stage, researches of Ukrainian religions are conducted by Kolodny⁶, L. Filipovich (philosophical and cultural aspects), and V. Yelensky⁷, N. Chernish, J. Stotsky (sociological aspect).

As Sagan fairly notes, "postmodern forms a new type of believer, whose content in the bosom of the Church is one of the most difficult problems of Orthodoxy"⁸. The analysis of the "new believer's" feature in their embodiment in the person of the modern Ukrainian Orthodox person should begin with an answer to the question: "What is the difference between this" new believer "and what features of religious consciousness are inherent in him?"

Religious spirituality's researchers of the modern Orthodox believer agree that its specificity is manifested through the constructs of individualization, psychologization, morality, world outlook, ethics,

¹ Петрова, І. (2006). *Причини поширення та основні напрями діяльності нових релігійних рухів в Україні*. Донецьк, №3, 29-39.

² Костомаров, Н. (1991). *Две русские народности*. Київ: Майдан, 71.

³ Шлемкевич, М. (1992). *Загублена українська людина*. Київ: Фенікс, 158.

⁴ Янів, В. (1996). *Релігійність українця з етнопсихологічного погляду*. Мюнхен, Рим, Париж, 222-223.

⁵ Кульчицький, О. (1995). *Риси характерології українського народу*. Київ: Інститут української археографії та джерелознавства ім. М.С. Грушевського НАН України, Т. 2., 712.

⁶ Колодний, А. (1996). *Релігійна духовність українців: вияви, постаті, стан*. Львів: Книгарня, 342.

⁷ Єленський, В.Є. (1996). *Релігія. Церква. Молодь*. Київ: А.Л.Д., 160.

⁸ Саган, О.Н. (2005). *Православна ортодоксія у світі релігійного постмодерну. Християнство доби постмодерну (колективна монографія)*. Київ, 190.

sociality, philosophization, demythologization and neomythologization, ethnicity, and so forth. Kolodny emphasizes the "the believer's religiousness ambivalent state, an eclectic synthesis of different beliefs' dogmas in his head (traditional and non-traditional, traditional beliefs with non-confessional mysticism, a combination of Western religiosity with the eastern)"¹. As a significant feature of the postmodern era's Christianity, the leading Ukrainian religious scholar considers the devotion to religiosity, its movement into the sphere of the individual, the loss of religious status of the clan tradition, the means of communication with coreligionists in the established forms. Among people who position themselves as Orthodox Ukrainian, there is a little-known, heterogeneous, structured, anonymous religiousness that reflects the contradictions of the current stage of Ukrainian society's transformation, in which the Orthodox religiosity's declaration becomes a manifestation of its own cultural identity and ethnic identity, dissatisfaction with the quality of life, transformations and mistrust of the main state institutions.

These tendencies, which are extremely negative for Ukrainian Orthodoxy development, are clearly recognized and declared by church hierarchs. So Bishop Philip of Poltava and Kremenchug, chairman of the Synodal Department of Religious Education, Catechism and Missionary Work of the UOC-MP, notes: "Yes, today we are the dominant faith. The overwhelming majority of citizens identify themselves with Orthodoxy. But think about the well-known results of sociological studies of "practicing believers" (as it is not sacrilegious it sounds) – only a few. Others are Orthodox by tradition. ... when the fact of population majority's belonging to the Orthodoxy is true, this belonging is a storey, and the rootedness in the Orthodoxy of many people is minimal, and the degree of their ecclesiasticity can only be distinguished using sophisticated optics. We can not afford to calm down and condescendingly pronounce the teachings of those who do not agree with us. Many people only come to the temple from time to time, but they live in a completely different dimension. And they are baptized, and even – again, from time to time – are attracted to the Sacraments. But – without inner necessity, without realizing the need for what is happening. And they are outside the Church"².

The main spiritual values of our people, researchers call such values as national statehood, Christian faith and the Ukrainian language. According to them, this system is a combination of the universal and national elements and at the same time the "national" does not oppose the "universal", but is, in fact, a modification of the latter, the embodiment of the universal mentality in the canvas of the Ukrainian mentality, the Ukrainian national spirit³.

According to Yuri Surmin, the modern Ukrainian society's basic values are: spirituality, family values, freedom, peace and harmony, national and cultural values, patriotism⁴.

In the Ukrainian youth spiritual values' definition, G.Sitnik's opinion is also important, who considers that, first of all, they include: the state language, common historical memory, folk traditions and customs, national symbols, social behavior's psychological stereotypes, the education and science system, humanistically oriented ideological guidelines and moral norms, state-political consciousness. In turn, the researcher notes, the named spiritual values form the national social ideal, a single national idea, the generally recognized (paradigmatic) ideology of the state, developed national self-consciousness⁵.

The research conclusions. So, the main religious factor in the formation and modern students' from theological schools development are Christian spiritual values, despite the powerful influence of globalization and secular processes. Let us note that the Ukrainian Christian culture has entered a new reforms' era, and its further development depends on that place in the modern Ukrainian culture axiosphere, society will determine its value system. The Ukrainian Christian culture values' system was formed in the process of subject-object relations and communication and always had an immanent hierarchical structure, the main elements of which are moral and ethical competence expressed in the high moral development of the individual, the moral formation and value consciousness. The moral formation and ethical competence is associated with moral education and development in the context of the Orthodox Christian

¹ Колодний, А.М. (2005). *Премодерн, модерн і постмодерн в контексті історії християнства*. Київ, 17.

² Филип, Єпископ Полтавський і Кременчуцький (2003). *Особливості Православної Місії в сучасній Україні*. Доповідь на відкритті I Всеукраїнського місіонерського з'їзду УПЦ 27 травня 2003 року, м. Київ.

³ Возняк, С.М. (1999). *Духовні цінності українського народу*. Київ, Івано-Франківськ: Плай.

⁴ Сурмін, Ю. (2003). *Ціннісні процеси пострадянського суспільства: методологічний аспект*. Київ: Вид-во НАДУ, *Вип. 1*, 91.

⁵ Ситник, Г. (2004). Національні цінності як основа прогресивного розвитку особистості, суспільства, держави. *Вісник НАДУ*, 2, 373.

tradition, the formation of Christian moral consciousness. The basic structural formation of moral consciousness and self-consciousness of a person is moral and spiritual values, therefore moral person development through the spiritual Christian values' adoption is the basis for students' from theological educational institutions moral and ethical competence formation in the process of obtaining theological education.

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