Spiritual security of Ukrainian society in the conditions of information warfare

Духовна безпека українського суспільства в умовах інформаційної війни

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Abstract

The essential characteristics of the spiritual security of Ukrainian society are analyzed. It is noted that spiritual security is a system-forming factor in the development of a democratic state in Ukraine in the conditions of an information war and a full-scale Russian invasion. The sources of threats and the main threats to the spiritual security of the national society caused by the information war are revealed. The value bases of the spiritual security of the Ukrainian state have been studied. Dialectical, structural-functional and comparative methods were used in the research process. The article states that the spiritual security of the national society is aimed at protecting national values and development priorities, the mental and civilizational basis of the existence of the Ukrainian people and preserving its cultural identity in the global processes of modernity. The conclusion is drawn that the restructuring of the

Анотація

Проаналізовано сутнісні характеристики духовної безпеки українського суспільства. Зазначено, що духовна безпека є системоутворюючим чинником розбудови демократичної держави в Україні в умовах інформаційної війни та повномасштабного російського вторгнення. Розкрито джерела загроз та основні загрози духовній безпеці вітчизняного соціуму, що спричинені інформаційною війною. Досліджено ціннісні основи духовної безпеки української держави. У процесі дослідження було використано діалектичний, структурно-функціональний та порівняльний методи. У статті зазначається, що духовна безпека вітчизняного суспільства спрямована на захист національних цінностей і пріоритетів розвитку, ментально-цивілізаційної основи існування українського народу, на збереження його культурної самобутності в

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hierarchy of values in the consciousness of Ukrainian citizens, as the basis for the existence of spiritual security, occurred most intensively during pivotal historical events – the Orange Revolution (2004-2005), the Revolution of Dignity (2013-2014), and the Russo-Ukrainian War of 2022.

Keywords: spiritual security, information war, values, national idea, information society.

глобальних процесах сучасності. Робиться висновок, що переформатування ієрархії цінностей у свідомості українських громадян, як підґрунтя існування духовної безпеки, відбувалося найбільш інтенсивно під час доленосних історичних подій − Помаранчева революція (2004-2005 р.р.), революція Гідності (2013-2014 р.р.), російсько-українська війна 2022 р.

Ключові слова: духовна безпека, інформаційна війна, цінності, національна ідея, інформаційне суспільство.

Introduction

The system of national security of the state constitutes a unified complex of military-technical, informational, economic, socio-political, spiritual and other factors. Each of them should complement and enrich the other, creating a safe system of coordinates for the existence of all subjects of social interaction. In particular, the spiritual security of society is the foundation for the preservation of statehood and prosperity of the nation in the global hybrid struggle. One of the forms of such struggle are information wars, which are permanently ongoing with varying degrees of intensity between different states and groups of states. The latest information technologies have made it possible to effectively fight for the subjugation of states and nations without capturing their territories, without human sacrifices and the loss of various kinds of resources, but only through massive influence on the public consciousness and spiritual sphere of the enemy state. Undoubtedly, information wars are a struggle for the consciousness of citizens, for dominance in the spiritual and value sphere of one or another society.

Scientists claim that "information wars are a manifestation of both economic, political, cultural and religious confrontation, and reflect the value differences of cultures, civilizations, peoples, political and legal systems" (Danilyan et al., 2020, p. 463).

In such conditions, not only the role and importance of the information security of the society is actualized, but also the spiritual security acquires special importance for the state-building and nation-building processes in modern Ukraine. In our opinion, the concept of "spiritual security" is much more voluminous compared to the concept of "informational security", since it includes deep layers of culture, mental characteristics and peculiarities of the nation's development, its historical experience interpreted in scientific works and fiction, etc. That is why the object of our research will be spiritual security.

Thus, for a comprehensive analysis of the research problem, we have structured the article to include several key sections. The introduction outlines the practical and theoretical relevance of spiritual security in the information society. The literature review provides a concise overview of the scholarly sources that underpin our research. The methodology section presents the methodological framework and research tools employed in the study. The discussion critically examines various perspectives on the issue of spiritual security in contemporary conditions. Finally, the conclusion summarizes the contribution of this research to the field and suggests directions for future studies.

Literature Review

The issue of spiritual security has become the object of scientific research in various paradigmatic dimensions. Thus, V. Baranivskyi emphasizes that spiritual security is an important factor in the existence of the nation and the state, and neglecting it can lead to the disintegration of the country (Baranivskyi, 2013). In turn, V. Krutov notes that spiritual security and spiritual factors in general should become the foundation of a new paradigm of human development in the 21st century (Krutov, 2012). Scientist V. Klyus reveals the essence of threats in the spiritual sphere of society, classifying them into two groups: threats that pose a danger to the spiritual world of man and threats to the established functioning of all forms of social consciousness and mentality (Klyus, 2014).

At the same time, this body of research does not devote significant attention to the threats to spiritual security arising from the development of the information society and information technologies. These include the application of methods of informational violence, the use of information-psychological operations, and the advancement of information weapons, among others. It is precisely these threats that constitute the substantive content of contemporary information wars.

A separate group of scientists analyzes the origins and vectors of threats in the spiritual sphere of Ukrainian society. In particular, A. Sukhorukova notes that the sources of threats to the spiritual security of the domestic society can be classified as external and internal and pays considerable attention to their disclosure (Sukhorukova, 2010). From the point of view of L. Veselska, one of the main threats to the functioning of the spiritual sphere of Ukraine is value polarization, which arises on the basis of the confrontation of value subsystems and is a continuation of regional, linguistic, ethnocultural and other worldview features that historically existed in our country (Veselska, 2010).

Analyzing the scholarly works of the aforementioned experts, it can be observed that the interrelation between internal and external threats to spiritual security is not systematically addressed. Additionally, there is insufficient specification of the impact of value system deviations on spiritual security.

Considerable attention in modern scientific discourse is paid to the means of countering the informational aggression carried out against Ukraine. Domestic researcher O. Kurban in the monographic study "Information Wars in Social Online Networks" claims that an effective means of resisting information attacks against our state should be the creation of a total mental barrier based on statist ideologues, adequate knowledge of history and modernity of the Ukrainian people (Kurban, 2017). According to P. Lisovskyi, the spiritual security of Ukraine should be ensured not only by national resources, but also by the participation of our state in international structures at the subregional, regional, transregional, and global levels (Lisovskyi, 2006; Lisovskyi, 2007). According to S. Larin, under the conditions of modern Ukrainian reality, the national security of the state (spiritual in particular) should be based on the practical implementation of such a triad: national values – interests – goals (Larin, 2016).

Building on the research of these scholars, we aim to strengthen specific aspects formulated in their works: the role of education and culture in countering informational threats and reinforcing the foundations of spiritual security, analyzing the state support for cultural entities, and providing a "value profile" of contemporary Ukrainian identity in the context of the studied issue.

A number of researchers, G. Sytnyk (Sytnyk, 2004), L. Belovetska (Belovetska, 2017), B. Burkinsky, V. Stepanov (Burkinsky & Stepanov, 2017), S. Ponomarevskyi (Ponomarevskyi, 2012) offer their own interpretation of the essence, functions and classification of national values as the basis of the spiritual security of our people at the current stage of national state-building, which is characterized by permanent aggressive informational influences against Ukraine. In this context, we note that a separate group of scientific works is devoted to the Ukrainian national idea as the quintessence of national values and the basis of spiritual security and state-building processes in Ukraine. This issue was reflected in the scientific research of such specialists as O. Duz-Kryatchenko, E. Lysitsyn (Duz-Kryatchenko & Lysitsyn, 2014), M. Rozumnyi (Rozumnyi, 2006), O. Kuts (Kuts, 2013), V. Pasichnyk (Pasichnyk, 2013).

This body of scholarly research consistently and systematically explores the understanding of the Ukrainian national idea and its value-based content. Drawing on these reflections, our article aims to define the dialectical unity of the national idea, national values, and national interests of the Ukrainian people and to correlate them with the level of spiritual security in Ukraine at the current stage of state-building. Additionally, we consider it essential to analyze the directions of development of the Ukrainian national idea as a foundation for spiritual processes in the country.

Based on the above, the goal of our scientific investigation is to clarify the essential characteristics of the spiritual security of Ukrainian society as a system-forming factor of national state formation in the conditions of information warfare.

Methodology

The methodological framework of our study was selected considering the specific features of the object, subject, formulated aim, and research objectives. To ensure the highest possible objectivity of conclusions,

a wide range of scientific methods was employed, providing a comprehensive approach to the study. The main ones include methods of analysis and synthesis, as well as dialectical, structural-functional, and comparative methods.

The method of analysis allowed us to break down the phenomenon of "spiritual security" into its key elements and aspects, as well as to examine the theoretical and methodological frameworks for interpreting spiritual security in the context of increasing informational threats. This method served as the foundation for analyzing each component of spiritual security, identifying their characteristics, interconnections, and contradictions. Conversely, the method of synthesis facilitated the integration of the analyzed elements, enabling the formation of a comprehensive understanding of spiritual security. This method proved to be an effective tool for integrating the philosophical, value-based, social, and anthropological dimensions of spiritual security, contributing to the establishment of a system of interrelations among them. Synthesis also allowed us to identify key trends and patterns in the development of spiritual security within contemporary global information wars. The combined use of analysis and synthesis methods enabled an in-depth examination of the fundamental transformations in approaches to spiritual security, a comparison of their characteristics, and an assessment of their practical implementation.

In particular, the dialectical method made it possible to reveal the internal and external connections and characteristics of the phenomenon of "spiritual security" in the context of its interaction with other social phenomena and processes. Also, this method was laid as a basis for understanding the consequences of information warfare on the spiritual security of Ukraine. The dialectical method enabled us to reveal the interdependence between external and internal threats to spiritual security in the context of the information society, as well as to identify trends in the evolving interpretation of security processes in general. The application of the dialectical method, combined with analytical and synthetic operations, allowed us to examine the genesis of the phenomenon of "spiritual security" within the framework of information warfare, uncover interconnections between various philosophical, cultural, and political theories, and analyze the transformation of approaches to defining concepts, scopes, and mechanisms for ensuring spiritual security at the current stage of national state-building.

The structural-functional method became the basis for understanding the place and role of spiritual security in the national security system of the Ukrainian state and determining the interaction of its elements with subsystems of information security. Thanks to this method, it was found out what social and national values are the basis of Ukraine's spiritual security at the current stage of development. It has been clarified that the foundation of a state's spiritual security system should be the integration of three structural elements: national values, national interests, and national development priorities. The application of the structural-functional method has led to a deeper understanding of the unique role of the national idea in protecting the state's spiritual security during information warfare. It serves as the ideological core of the nation's spiritual resistance and as a value-based barrier.

The comparative method was used to reveal the dynamics of transformations of value orientations of Ukrainian citizens, starting from 2014 and ending with the present. This method made it possible to state that the reformatting of value orientations in public consciousness in recent years has led to the primacy of European values of a democratic direction. Overall, the application of the comparative method was carried out in the following areas: comparing the hierarchy of value orientations in public consciousness, analyzing Ukrainians' attitudes toward NATO and EU membership in the context of security guarantees in all its dimensions, examining changes in Ukrainians' perception of vital values, political and civic axiological constructs, as well as values of self-realization and pro-social values. The obtained results were interpreted to understand the trends and challenges of spiritual security in the context of information warfare.

An axiological approach has complemented the structural-functional and comparative methods in the study of the value-based foundations of spiritual security. This approach has served as a crucial tool for examining spiritual security as a value system that reflects the fundamental values, beliefs, and ideals of the harmonious existence of modern society. Through this approach, the key types of values within the Ukrainian axiological space, which are essential for secure state-building, have been analyzed. Consequently, the axiological approach has refined the essential and substantive aspects of perceiving value constructs (national idea, national values, national interests) as factors in strengthening spiritual security.

The proposed methods constitute an interconnected set of theoretical and applied tools for studying spiritual security in the context of information warfare.

Results and discussion

The development of the information society and information technologies has given modern man a number of new opportunities for communication, education, performance of professional functions, manifestation of creative abilities, but at the same time it has become the basis for the erosion of traditional social values, the leveling of spiritual landmarks. Experts state that "There are collisions between traditional forms of sociality and new realities that are radically different from them, including virtual reality" (Bytiak & Danilyan et al., 2020, p. 220). Accordingly, the number and quality of threats to the spiritual security of societies, states, and individual citizens is increasing.

In modern scientific research, specialists reveal various theoretical aspects and practical problems of the implementation of spiritual security. Thus, V. Baranivskyi notes that:

… spiritual security is a system of conditions that allows some social entity (culture, society) to preserve its vital parameters within the limits of the historically developed norm. Their going beyond the norm under the influence of various factors (primarily of a cultural, value-normative nature) leads to disorganization, and in the end - to a national catastrophe, that is, to the disintegration of society as a whole system in connection with the destruction of those elements that create its spiritual foundations (Baranivskyi, 2013, p. 209).

Obviously, the spiritual security of society is aimed at the protection of national values and development priorities, the mental and civilizational foundations of the existence of the Ukrainian people, the preservation of its cultural identity in the global processes of modernity, in particular in the global information struggle.

According to experts, the most optimal and effective way to general peace and security, to dialogue between civilizations, peoples and people lies through the study and development of spirituality. It, as a key category of the new humanitarian paradigm of the 21st century, can be considered based on the analysis of threats, risks and dangers and aimed at achieving the national goal, social ideal, basic values and vital interests of society. Based on the concept of "spirituality" ("spiritual security"), it can be assumed that in the 21st century, humanitarian components, primarily spiritual, will occupy an increasing specific weight in security systems from an individual to the international community. According to V. Krutov: "By combining the efforts of the government, society and scientists of all directions, a new philosophy of life can be created, focused on a decent understanding of life's values through the prism of spirituality" (Krutov, 2012, p. 199).

In solidarity with the thoughts of the previous author, we note that nowadays, any state must be ready to resist negative external influences, in particular, informational attacks aimed at the spiritual sphere of society's life. In recent years, Ukraine faced this problem in a particularly acute form - in the form of an information war, although latent informational aggression against our country was carried out throughout its independent existence. External informational and spiritual influence on the Ukrainian state was and is carried out through the distribution of appropriate television productions, books, newspapers, anti-Ukrainian content on the Internet, etc. Starting from February 2022, the information war against Ukraine was supplemented by a large-scale invasion of Russian troops, and information attacks became more intense and destructive.

Undoubtedly, threats in the spiritual sphere, although they have a hidden nature, have a negative impact on socio-political processes and the safety of society. The first group includes the danger of destruction of a person's spiritual world, which threatens the formation of his consciousness, worldview foundations, freedom of thought, beliefs, and intellectual activity. The second group are threats to the established functioning of all forms of social and mass consciousness and mentality. In this context, V. Klyus rightly notes that threats to the functioning of the spiritual foundations of Ukrainian society include:

– … Gradual displacement of higher values and ideals by pragmatic, technocratic orientations, globalizing imperatives of thinking;
– Devaluation of moral values, cultural national traditions, universal human values;
– The activities of non-traditional neo-religious cults and totalitarian sects, pseudo-spiritual and informal organizations that impose their own, often anti-social values on people's minds, break family ties, and promote socio-political indifference (Klyus, 2014, p. 77).

It is worth noting that spiritual violence has become an immanent feature of the modern world and has found its manifestation in various forms, both open and latent. In this sense, the subjects of the spiritual security of society must oppose such violence, take steps to reduce the intensity of its influence on public consciousness, culture, traditions, etc.

According to V. Gorlynsky, there groups of threats and dangers that manifest themselves in the spiritual sphere of modern Ukrainian society:

−   … Threats to the established functioning of all forms of social and mass consciousness and mentality;
−   Threats to the development culture of the entire Ukrainian society, its ethnic and religious communities, as well as threats to the functioning of such socio-cultural institutions as science, morality, education, upbringing, art, religion (Gorlynsky, 2006, p. 32).

In general, according to specialists, a threat to spiritual security can be defined as a set of events, phenomena, processes, and other factors that cause danger to the spiritual sphere of an individual, society and the state and harm their vital interests. If we define "the essence of the concept of "sources of threats to spiritual security", then these are forms of influence on the spiritual sphere of society aimed at the destruction of culture, mastery of mass and individual consciousness and its valuable content with the aim of destabilizing society" (Maslova, 2012, p. 3-4).

From our point of view, sources of threats to spiritual security can be classified into external and internal. Sources of external threats include: the policy of individual countries aimed at dominating the cultural and spiritual spheres, at opposing the free development of the country's own cultural and spiritual tradition, blocking equal participation in the international distribution of the cultural heritage of mankind, planting a foreign ideology; deployment of "cultural expansion" by individual countries of the world in relation to other countries. In Ukraine, this manifested itself, in particular, in the desire to reduce the use of the Ukrainian language as a means of communication and thus reduce the participation of citizens in the Ukrainian information space, as well as in the support of cultural dependence, creating an artificial demand for mass culture; the development of concepts of "information war" by individual states, which involve the creation and use of means of dangerous influence on the spiritual sphere of other countries with the aim of disrupting its normal functioning and unauthorized access to all internal resources of the country; criminal activity of religious sects, organizations and individuals in the spiritual sphere; the activity of economic and political structures in the spiritual sphere, which is directed against the national interests of the country.

A. Sukhorukova considers the following sources of internal threats to spiritual security:

−   ... The country's lagging behind the world's leading states in terms of the level of information society, which limits the country's ability to protect its own cultural tradition and equal cultural exchange between nations;
−   Low general level of education (or its quality) of citizens, which makes it difficult for a person to resist destructive influences from the outside;
−   Ineffective legislative framework for the protection, dissemination and strengthening of traditional national ideals and values (Sukhorukova, 2010, p. 10).

Concreting the reflections above, experts note that a serious danger for the functioning of the national society spiritual sphere is the value polarization of social consciousness. Value polarization arising from the confrontation of value subsystems, speculation, and manipulation of them is a source of threats to social stability. According to L. Veselska:

… knots of socio-cultural tensions are formed on the basis of contradictions between value priorities of the national-state, regional, interregional and global levels; ethnocentric and civilizational values; opposite vectors of geopolitical and sociocultural orientations; by various value subsystems of both ethno-national and religious-confessional nature; value bases of classes, social strata and groups located at the poles of income distribution and living standards; value systems of opposite ideological and socio-political orientations (Veselska, 2010, p. 5).

Therefore, the implementation of information war (or aggression) against the state is greatly facilitated when there is a spiritual-value split, value conflict, value polarization or value confrontation. In this regard, M. Ryabchuk aptly remarks: "A divided nation is not only internally unstable. It is also fatally vulnerable

to external threats, as shown by the events of 2014-2015, in particular the relative success of separatism fueled by Russia in Crimea and Donbas" (Ryabchuk, 2015, p. 2).

Obviously, the conflict of values is difficult to solve because the stereotypes of the mass consciousness are quite stable, and it is quite problematic to change them. It is impossible to convince those who refuse to accept the new rules of life. It is necessary to consider the fact that social consciousness is characterized by conservatism regarding certain social phenomena, even if the objective conditions change significantly and bring to life new corresponding value-normative ideas. Changing consciousness is a complex, subtle and contradictory process.

P. Lisovsky proves: "The stronger the old types of value orientations are fixed in the consciousness of the individual, the more acutely this process occurs. It should be noted that such a situation leads to the fact that new values are not taken seriously, are not assimilated organically" (Lisovsky, 2007, p. 58).

Analyzing the above-mentioned threats to the spiritual security of Ukrainian society, a natural question arises about the methods of protection against them, the development of means of their reduction and neutralization. We believe that the most reliable means of combating information attacks is the creation of a total mental barrier that can withstand any surprises. At the same time, the recipients of information will be in certain ideological positions, which will enable them to critically perceive or not react at all to harmful information. In this regard, O. Kurban notes that "the formation of this kind of protection is a complex work, to which it is necessary to involve the efforts and resources of society, the state, and individual public leaders" (Kurban, 2017, p. 158).

In our opinion, the basis of such work should be an effective system of education and civic education of the population, which is based on the principles of systematicity, pluralism, democracy and criticality. Protecting the spiritual security of Ukrainian society in the conditions of informational aggression, state bodies and public organizations should act in a coordinated manner, focusing on patriotic guidelines, national and universal values.

Spiritual security as an element of national security of any country cannot be fully ensured by its own forces alone without close cooperation with influential international structures at the sub-regional, regional, trans-regional and global levels. This tendency was especially manifested during the deployment of civilized countries in a large-scale fight against international terrorism. In connection with this, the role of special intelligence and counterintelligence services in the system of ensuring the spiritual security of modern Ukrainian society is significantly increased. An important role should be played by the spiritual (intellectual) consolidating elite as a carrier of basic knowledge. As P. Lisovsky emphasizes: "Carrying out comprehensive measures to increase efficiency in the field of spiritual security requires improvement of the legal framework, optimization of relevant organizational structures, comprehensive material and financial support" (Lisovsky, 2006, p. 129).

In general, the spiritual security of Ukrainian society can be effectively ensured only through the constant protection of the national cultural space by all entities involved in this process. As rightly noted by O. Domanska in this regard:

The cultural national space is the space where such "weak" spiritual Ukrainian values as brotherly love, sincerity and mutual respect are really supported by all members of the community and act. Therefore, the spiritual essence of Ukrainian statehood is absolutely unique, as well as the form that is supposed to protect this essence. The state must fight the danger for the Ukrainian and the entire nation, and the entire history of Ukraine testifies to this danger: being deceived and used, enslaved and plundered (Domanska, 2015, p. 203).

Undoubtedly, to strengthen the spiritual security of Ukrainian society, the state should in every way contribute to the development of subjects in the field of education, science and culture, providing adequate funding, legal framework, etc. As leaders of moral and spiritual values, the subjects of the cultural sphere, first of all, should promote the development of humanitarian values, generally accepted norms of behavior, ethics, attract and acquaint society with the achievements of domestic and foreign cultural heritage.

Analyzing the current situation of the subjects of the cultural sphere of Ukraine, it can be stated that the sphere of culture is financed according to the "residual" principle, the role of similar institutions in society

is negated, the state has left this sphere alone with the conditions of the market economy, which practically condemns many subjects not to development, and on survival or death in market conditions.

Therefore, to strengthen the spiritual security of society, it is necessary to reproduce and develop national values that would correspond to the interests of the Ukrainian people and the strategy of national state-building. Examiming the domestic reality, it is noteworthy that under the conditions of modern Ukrainian reality, the practical implementation of the triad: national values - interests - goals, which are traditionally the basis of ensuring national security, is held back by the insufficient level of consolidation of Ukrainian society, which leads to the fact that interests, and even more so - the goals of different social groups quite often acquire an antagonistic character, which makes dialogue between them and understanding for the sake of the common good. At the same time, it is obvious that Ukraine's statehood is based on values, the protection of which is a determining prerequisite for its security and the well-being of its citizens. S. Larin proves that such values are: independence; peace and international cooperation; preserving the identity of the Ukrainian people; well-being (Larin, 2016, p. 48).

In this context, G. Sytnyk emphasizes that "national values decisively determine the essence, integrity and stability; interests - structure and character; goals - the configuration and orientation of the formation and functioning of the national security system" (Sytnyk, 2004, p. 12-13).

Values, by their very nature, are a rather conservative phenomenon that, on the one hand, ensures the stability of the nation's existence, and on the other hand, inhibits social transformations. As evidenced by the experience of Ukraine, the most dynamic understanding of values and their hierarchy changed during fateful historical events - the Orange Revolution (2004-2005), the Revolution of Dignity (2013-2014), the Russian-Ukrainian war of 2022. , which contributed to the active formation of civil society, a political nation, demonstrated the value priorities of the people of Ukraine. Citizens showed their ability to fight for democracy, human rights, European values, protecting the spiritual security of society in the conditions of informational and full-scale aggression against our state.

The analysis of the dynamics of value priorities of the population of Ukraine for 2012–2014, conducted by the Institute of Sociology of the National Academy of Sciences of Ukraine, testified to the following value changes and trends:

Even though during the events of 2014, the mentality of Ukrainians continued to be characterized by the dominance of security values (welcoming values), the indicators recording political and civic values increased statistically significantly, as well as self-actualization and prosocial values. The importance of patriotism, democracy, solidarity, cultural competence, traditional, historical, and religious values has increased in the mentality of society (Ruchka, 2014, p. 124).

In the following years, there is an increase in the number of supporters of European values in Ukraine. However, sociological surveys prove that the attraction of Ukrainians to Europe is based on material, economic and legal principles, on the other hand, they are not ready to fully accept European values in the form in which they exist in the modern EU. This is evidenced by the results of the sociological study "Who are we: a portrait of Ukrainians through the eyes of Ukrainians", conducted by the Ukrainian Institute for the Future[1]:

Most Ukrainians perceive European values rather through the categories of order, legality, equality, justice and wealth than through the categories of individualism, freedom of religion, human rights, freedom of thought and expression of opinions, freedom of self-expression, tolerance or inclusiveness. In particular, in questions about the definition of European values, all age groups were united in the fact that it is, first of all, decent pay for work (42% - 46%), decent working conditions (38% - 43%), freedom of speech (33% - 38 %), equality of all before the law (31% - 35%) and the rights of the LGBT community (10% - 26%). When asked about the European values Ukrainians perceive, the majority in their answers gave preference, again, to more down-to-earth, pragmatic and conservative categories related to their own socio-economic well-being: family (42% - 46%); decent wages (35% - 41%); decent working conditions (33% - 39%); freedom of speech (26% - 37%); health (36% - 39%); well-being (27% - 31%); equality of all before the law (25% - 29%); protection of private property (19% - 22%). For most Ukrainians, the feeling of belonging

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[1] The sociological survey was conducted from July 17 to August 1, 2021 in five macro-regions of Ukraine: West, East, South, Center and Donbas. 5,000 respondents aged 18 and older took part in the survey. The statistical error does not exceed 1.41%

to Europe (and therefore to common European rituals, images and cultural codes) is very important for the self-identification of Ukrainians, for their self-perception and awareness of themselves as a certain part of the world (Kotenskyi, 2021).

It is worth noting that with the beginning of the Russian-Ukrainian war in 2022, security values were updated and the number of supporters of joining NATO increased. A sociological study conducted on July 6-20, 2022, by the Kyiv International Institute of Sociology (KIIS) is illustrative:

In the event of a referendum on joining the EU, 81% of Ukrainians would vote "for" joining. "Against" joining the EU - 4%. Others (15%) would not participate in voting or do not know how to vote. In the case of joining NATO, most Ukrainians would also vote "for" - 71% of all respondents, while 7% would vote "against". 22% of the population would not participate in voting or do not know how to vote. Compared to June 2021, the share of those who support joining the EU increased from 52% to 81%. Also, during this period, the share of those who support joining NATO increased from 48% to 71%. In addition, in the case of the EU, from 19% to 4%, and in the case of NATO, from 24% to 7%, the share of those who oppose Ukraine's membership in these organizations decreased (Hrushetsky, 2022).

Therefore, the national interests of the state, together with political, military, economic and ecological security, also include the spiritual security of the Ukrainian people, which involves the protection and affirmation of its dominant values. L. Belovetska claims: "The key to reviving the historical and spiritual potential of the Ukrainian people is not only rich natural resources, but first of all the uniqueness of spiritual wealth, which preserves the language of the people, promotes national self-awareness and identification" (Belovetska, 2017, p. 11).

In general, ensuring spiritual security based on national and cultural values is an important condition for the survival of the nation and the state, and the preservation of its subjectivity in the international arena.

Domestic researchers B. Burkinsky and V. Stepanov grouped the full set of values (primarily spiritual) necessary for the safe life of the state into three system blocks according to the following parameters: "national spirit", "quality of life" and "creative abilities". The content of these parameters is reduced to the following:

1) National spirit; according to this parameter, the aforementioned researchers identified such basic values as spirituality ("the soul of the people"), altruism, empathy, tolerance;
2) The quality of life of the people as the main concept of its survival and progressive, sustainable development. This criterion allowed specialists to determine the value of human life, the value of private life (love, family, children), the quality of human capital;
3) Creative ability (creativity) of the nation; according to this parameter, scientists singled out such values as collectivism, creativity, innovation, striving for perfection (Burkinsky & Stepanov, 2017, p. 47-48).

So, the universal modern Ukrainian value system can be outlined around traditional national priorities that form the basis of the Ukrainian mentality, which are represented by patriotism, the desire for harmony, well-being, conscientious productive work, national dignity, international tolerance, kinship, hospitality, ritualism, spirituality, religious and national tolerance, love of freedom and others, as well as the inclusion of those value guidelines that are dictated by the features of life in the modern globalized world, which is built taking into account generally accepted democratic values - social unity and stability, security and well-being, priorities of civil rights and freedoms, equality and human dignity , desire for integration processes, development of linguistic and educational spheres.

Reflecting on the problem of spiritual security of the national society, it is impossible to ignore the peculiarities and essential characteristics of the Ukrainian national idea as a consolidating factor in state-building processes. The national idea, by its nature and functions, is the core of the spiritual development of any nation, strengthens its spiritual and informational security. As V. Pasichnyk states: "On this basis, it is possible to achieve a balance of the interests of the individual, society and the state and, therefore, to restore social balance, to ensure the stable and harmonious functioning of the national body, society in general" (Pasichnyk, 2013, p. 42).

Experts believe that the national idea can be interpreted as a strategic goal of national progress, a product and an expression of national self-awareness. This definition contains two important components of the

national idea. The first is that the national idea is a form of mental understanding by the nation of its psychological and cultural content, that is, its characteristic temperament, abilities, inclinations, habits, customs, relation to the cosmos, including to the land on which it lives, to other peoples and nations, which is attributed to the concept of "national self-awareness". The second is a form of mental understanding of the original values of one's existence and the goals of one's activity, which derive from the latter. Therefore, "the national idea is the sum of "national self-awareness" and "the strategic goal of national progress" (Duz-Kryatchenko & Lysitsyn, 2014, p. 48).

The significance of the national idea in ensuring the spiritual security of Ukrainian society is most clearly manifested in the functions it performs. In particular, O. Kuts refers to such functions: ethnonation-forming; integrative; identification; cultural; axiological; state-building (Kuts, 2013, p.100).

The national idea should correspond to the current state of development of the Ukrainian nation and combine both the traditional values of Ukrainianness and the latest value priorities. Researcher M. Rozumnyi singles out three groups of factors that determine the dynamism and constructiveness of the development of the national idea:

The first group is the action of cognitive factors of social consciousness, which are focused on the very concept of an idea. The second group of factors can be conventionally united under the name of national genetics. Finally, the third group of factors is the dynamics of civilization, because we live in a time when huge masses of people have moved from a state of rest to a state of movement (Rozumnyi, 2006, p. 401-404).

Thus, spiritual security as a dynamic phenomenon requires a constant search for new algorithms for its provision, based on the challenges and threats faced by modern Ukrainian society. Also, it should be based on the strategy of modern national development and a wide range of subjects that provide it.

Conclusions

Therefore, the spiritual security of Ukrainian society is the key to the preservation of national identity, an important factor in the development of a democratic, European state in the conditions of information warfare, full-scale Russian invasion and global confrontation. The spiritual security of Ukrainian society is based on national and universal values and is aimed at protecting the national and cultural subjectivity of our people.

Having analyzed the dynamics of changes in the hierarchy of values among Ukrainian citizens (as a basis for the existence of spiritual security) during the period of independence, we came to the conclusion that their understanding changed most intensively during the fateful historical events - the Orange Revolution (2004-2005), the revolution Dignities (2013-2014), the Russian-Ukrainian war of 2022. These events contributed to the active development of civil society, the political nation, and demonstrated the value orientations of the people of Ukraine. Through active actions, the citizens of Ukraine showed their commitment to such European values as democracy, human rights, justice, security and demonstrated the ability to protect the national state and its values, first in the conditions of hybrid and information warfare, and later in full-scale aggression against our state.

In the future, the study of spiritual security in society should encompass the interaction of multiple forms, including state-institutional, cultural-educational, mental-civilizational, socio-economic, politico-legal, and information-technological, among others. As a component of national security, spiritual security in any country can no longer be fully ensured solely by domestic efforts without close cooperation with influential international structures at subregional, regional, transregional, and global levels, which are guided by democratic values. The interaction of these actors in ensuring spiritual security during information warfare requires further investigation.

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