

YOUTH CIVIC EDUCATION IN TIMES OF POST-TRUTH: CULTURAL VALUES ASPECT

Dmytro Shevchuk, Vitalii Lebediuk, and Tetiana Matushevych

ABSTRACT

The article is dedicated to the main principles of youth civic education as a response to the ideological and political challenges of the post-truth era and its propaganda. The authors argue that the effective mechanism of overcoming the negative phenomena of post-truth and building civic responsibility and democratic culture is based on cultural values. The present article analyzes the values that are strengthening the community. When considering the importance of values for the development of communities, we should focus on cultural values that form the foundation of community existence. The values can expand the possibilities of our actions, and they also give an idea of what we should strive for. For Ukraine, it is essential to form the worldview foundations of youth based on these values. This is due to the development of democratic culture, politics, and party system in modern Ukraine. Investigating new opportunities for youth civic education, the authors intend to demonstrate that cultural values play an essential role in the development of political culture and public activism of Ukrainian communities and in overcoming negative social phenomena generated by the post-truth era. Therefore, a question arises: what values is the civic education of young people built? What values can resist the negative phenomenon of post-truth? Based on the World Values Survey results, the authors will outline the main value orientations of Ukrainian youth and determine the principles of civic education formation based on this.

Keywords: political culture, youth education, civic education, democratic values

To cite this article:

Shevchuk, D., Lebediuk, V., and Matushevych, T. (2023). Youth civic education in times of post-truth: cultural values aspect, *Inequality, Informational Warfare, Fakes and Self-Regulation in Education and Upbringing of Youth*, Youth Voice Journal Vol. III, pp. 27-37.

ISBN (ONLINE): 978-1-911634-80-5

Dmytro Shevchuk

Doctor of Science, Professor
Department of Philosophy and
Cultural Management
The National University of Ostroh
Academy
dmytro.shevchuk@oa.edu.ua
Scopus ID: 57194796463
Web of Science ResearcherID
AAD-4431-2020
ORCID <https://orcid.org/0000-0001-5609-2600>

Vitalii Lebediuk

Associate Professor at the Department of Political and National Security Studies
The National University of Ostroh Academy
vitalii.lebediuk@oa.edu.ua
ORCID <https://orcid.org/0000-0001-6308-6778>

Tetiana Matushevych

Researcher at Institute of Social Pedagogy and Family Support
Pedagogical University of Krakow,
Associate Professor at the UNESCO Chair on Science Education
National Pedagogical Dragomanov University
t.v.matushevych@npu.edu.ua
ScopusID 56487908300
ORCID <https://orcid.org/0000-0002-3793-462X>

INTRODUCTION

The modern era is quite often described as the post-truth era. The changes in social reality that led to this drew special attention when in 2016, the word “post-truth” became the word of the year according to the Oxford Dictionary. The phenomenon of post-truth shapes our social reality and claims to define the ways in which we perceive, understand, and evaluate the events around us. At the same time, it leads to the use of post-truth as a powerful tool of politics, which allows one to plant a specific ideology. This phenomenon does not contribute to developing democratic values and political culture based on equality, justice, and rationality principles.

As a result of the spread of post-truth, uncritical thinking of citizens is formed, who become passive consumers of information, often presented as fakes or distorted interpretations developed for political expediency. As a result, authoritarian tendencies are developing even in democratic societies. Giroux very clearly noticed the connection between the leveling of critical thinking and authoritarianism: “Authoritarian societies do more than censor, they punish those who engage in what might be called dangerous thinking. At the core of thinking dangerously is the recognition that education is central to politics and that a democracy cannot survive without informed citizens. Critical and dangerous thinking is the precondition for nurturing ethical imagination and formative culture that enable engaged citizens to learn how to govern rather than be governed. Thinking with courage is fundamental to a notion of civic literacy that views knowledge as central to pursuing economic and political justice.” (Giroux 2018: 204).

The problem of educating a citizen has a long history, dating back to antiquity. We can mention the figure of Socrates, Plato’s academy. In the treatise *On Duties*, Cicero writes about the need to form and observe civic virtues. He points out that a person who defines the highest good as something measured only by his/her benefits. However, he/she will follow the virtues, will not betray his good nature, and will not be able to show friendship, justice, or generosity. At the same time, the ancient Roman philosopher focuses attention on four human abilities that embody virtues and realize civic dignity (in the end, we note that not only Cicero focuses on them, which allows us to talk about certain moral universals of social life): the ability and art to see the truth; the ability to protect human society; the ability to repay everyone according to his merits and keep his obligations; the ability to observe measure and order in everything you do and say (Cycero 2021).

Contemporary political studies and pedagogy focus not only on the moral virtues that should form the basis of citizenship and activism. For the development of democratic political culture and youth education, it is important to rely on values related to self-realization, political activism, the development of free social relations between citizens, the establishment of institutions that democracy provides, and the modernization of society. In the post-truth era, there is a significant need to develop community values, which should become part of civic education. Post-truth is expressed in value relativism, which does not allow young people to develop a clear political position. Education of youth based on the principles of democracy provides an opportunity to overcome the challenges of the modern world. In recent years, we have seen many threats to democratic societies: the existence of dictatorships, a pandemic, and the destruction of the world security order. In Ukraine, since 2014, the challenge has been military aggression from the Russian Federation, which started a full-scale war on February 24, 2022.

The main idea of the present investigation is based on the suggestion that the effective mechanism of overcoming the negative phenomena of post-truth and building civic responsibility and democratic culture relates to cultural values. The values can expand the possibilities of our actions, and they also give an idea of what we should strive for. For Ukraine, it is essential to form the worldview foundations of youth based on these values. This is due, in particular, to developing a democratic culture, political and party system in modern Ukraine. Analyzing the new opportunities for youth civic education, it is important to demonstrate that cultural values play an essential role in the development of political culture and public activism of Ukrainian communities and in overcoming negative social phenomena generated by the post-truth era. Therefore, a question arises: what values is the civic education of young people built? What values can resist the negative phenomenon of post-truth? Based on the World Values Survey results, we will outline the main value orientations of Ukrainian youth and determine the principles of civic education formation based on this.

CIVIC EDUCATION OF YOUTH IN POST-COMMUNIST COUNTRIES

The spread of the post-truth phenomenon in the post-communist countries of Eastern Europe relates to

the negative phenomena of political and public life caused by the democratic transition. A hybrid regime is established in Ukraine, which prevents the development of democratic institutions. As Halyna Zelenko states, the hybrid regime that has developed in Ukraine deforms the institution of people's rule and prevents the formation of a system of checks and balances, as it establishes the rule of oligarchic clans. In the political space, many actors own political capital and receive financial and economic rent thanks to power. The people turn into a "co-source" of power, whose role is to legitimize "delegates of financial and industrial groups" (Zelenko 2021: 8). In post-communist countries, we can observe several contradictions that are connected not only with the functioning of the political regime and the creation of institutions, but also with the social, cultural, and political identities of citizens. In today's conditions, the issue of youth identity in view of global cultural trends and the use of a few social and cultural tools for the construction of identities is paramount (Shevchuk&Matusevych 2017: 194-195). For example, in Ukraine, the contradiction is manifested in the fact that, despite the efforts of the Ukrainian state to develop a modern Ukrainian political nation, opposing identities still dominate - national and post-Soviet, which have certain roots in Ukraine's past. Although at the same time, the situation is changing significantly in terms of the formation of Ukrainian national identity, which is especially clearly visible if we turn to the value orientations and identity of Ukrainian youth. In general, as demonstrated by Andrzej Jekaterynczuk's social research on the identity of Ukrainians, recent years show that significant changes have taken place in the sphere of Ukrainian identity. In particular, the level of national identity increased at the expense of local and regional identities. The researcher also notices a decrease in the cultural distance between representatives of different regions. This led to an increased common understanding of key issues that are important for the development of Ukrainian statehood (Jekaterynczuk 2020: 15).

Although researchers (Zelenko 2021) identify many negative phenomena of Ukrainian politics that inhibit the development of democracy, in general, there are optimistic settings regarding the future development of Ukraine, according to which it is not doomed to exist in the format of a clan-oligarchic state. Proof of this is the marked positive dynamics in the international ratings of democracy, two revolutions directed against the political regime's distortions. One of the basic tasks of Ukraine is to break out of the institutional trap of the clan-oligarchic system, prevent selectivity and spontaneity in carrying out reforms, and ignore policy mechanisms aimed exclusively at political expediency. It is also important to note that Ukraine manages to avoid the threat of authoritarianism. For example, Yuriy Matsiyevsky claims that "authoritarian congruence is hardly achievable in post-Euromaidan Ukraine thanks to citizens' support for the liberal notion of democracy and emancipative values. Any attempt to impose authoritarian rule from above would face the cumulative resistance effect produced by structural, institutional, and agency-based factors" (Matsiyevsky 2021: 1).

Positive trends in the implementation of democratic transit must be supported thanks to the establishment of civic education for young people. The purpose of civic education involves the formation of a conscious citizen who acts responsibly, shows civic activism, can be responsible both for themselves and the country, and knows how to act competently and technologically.

Civic education of youth in post-communist countries should be aimed at developing specific competencies and knowledge in a person, which are necessary for effective functioning in modern society. This knowledge and competencies should form a political worldview that will ensure civic competence, understanding of the basics of the law, and the essence of the political, social, and economic system. Worldview, as is known, consists of two aspects - the aspect of understanding and the aspect of evaluation. Therefore, within the civic education framework for young people, it is important to ensure the transmission of ideals and values that are the basis of democratic political culture. Modern democratic societies are usually multicultural. That is why the development of civic education for young people should be based on the principles of dialogue, tolerance, and mutual recognition of cultural values.

If we turn to the situation in modern Ukraine, then the development of civic education is also important for the implementation of the state's European integration aspirations. However, it should be noted that the implementation of European values and principles is important for the acquisition of membership in the European Union and systemic modernization. In Europe, considerable attention is paid to civic education, as it is believed to be necessary for establishing participatory democracy in social life. Social competencies involve various forms of behavior that allow a citizen to function effectively not only in public space but also in private and professional life. By developing a political culture, civic competencies will enable an individual to acquire the ability to understand patterns of generally accepted behavior, build trust, separate the private sphere from the professional sphere, and not transfer professional conflicts to private life. It is also assumed that civic education is an important means for

creating an understanding of the cultural identity of one's own country, forming interactions with other cultures and identities, and perceiving different points of view. It is also most important that civic competencies provide the opportunity for full participation in civic life, which is based on knowledge of social and political concepts and structures, and above all, on the readiness and desire to take an active part in the development of democratic practices in society (Bacia, Pazderski, Żmijewska-Kwiręg 2015).

For countries carrying out democratic transformations of the political system, it is also important to develop the idea of self-realization and self-governance in young people, which should deconstruct the paternalistic expectations common in society, characteristic of authoritarian regimes. Thus, such a style of thinking and social behavior should be developed, considering the possibility of institutional and ideological pluralism and the absence of the authoritarian power of truth established above. Of course, in post-truth conditions, when we have a situation of relativization of the truth, there is another kind of threat, which is related to the disorientation of a person in the conditions of conflict of interpretations. That is why it is essential to form a value core in the youth, which provides meaningful guidelines in the political world and forms identity. The formation of the value core should be complemented by the development of systemic thinking, which involves the integrity, consistency, criticality, and analyticity of reflection and self-reflection.

STUDY OF YOUTH'S VALUES IN UKRAINE: METHODOLOGY AND RESULTS

The present investigation is based on the methodological approach, which unites some aspects of the two theories. The first theory is Gabriel A. Almond and Sidney Verba's theory of civic culture, which presents us the idea of orientation of people toward the political reality and functioning of the civic and political institutions (Almond and Verba 1963). The second one is Ronald Inglehart and *Christian Welzel's* theory of cultural values according to the World Values Survey (Inglehardt and Wenzel 2005). We pay attention to the political orientations and values correlated with politics. This part of our investigation aims to analyze the Ukrainian youth's political culture. The results of this analysis play the role of background to the development of youth civic education.

In the theory of Gabriel A. Almond and Sidney Verba, political culture is related to the orientations of people toward social objects. In particular, the political culture of the society is connected with the political system in which way it is internalized in the cognitive abilities, cognitions, feelings, and evaluations of those who are its bearers. The concept of political culture makes it possible to more clearly outline a person's relationship to the political reality that surrounds him/her. Moreover, the concept of political culture makes it possible to unite the approaches connected to different disciplines and methodologies. Almond and Verba write: "We employ the term political culture for two reasons. First, if we are to ascertain the relations between political and nonpolitical attitudes and developmental patterns, we have to separate the former from the latter even though the boundary between them is not as sharp as our terminology would suggest. The term political culture thus refers to the specifically political orientations—attitudes toward the political system and its various parts, and attitudes toward the role of the self in the system. We speak of a political culture just as we can speak of an economic culture or a religious culture. It is a set of orientations toward a special set of social objects and processes. But we also choose political culture, rather than some other special concept, because it enables us to utilize the conceptual frameworks and approaches of anthropology, sociology, and psychology. Our thinking is enriched when we employ, for example, such categories of anthropology and psychology as socialization, culture conflict, and acculturation." (Almond and Verba 1963: 13).

Almond and Verba define political culture as the particular distribution of patterns of orientation toward political objects among the members of the nation. Their understanding of political culture is based on the concept of orientation in the works of Parsons and Shils. Orientation has three main aspects: 1) "cognitive orientation," that is, knowledge of and belief about the political system, its roles and the incumbents of these roles, its inputs, and its outputs; 2) "affective orientation," or feelings about the political system, its roles, personnel, and performance, and 3) "evaluational orientation," the judgments and opinions about political objects that typically involve the combination of value standards and criteria with information and feelings (Almond and Verba 1963: 15). According to this we are going to take this three aspects of political culture (cognition, affect and evaluation) as the basic matrix for studying the political attitudes of Ukrainian youth.

The second part of our methodology is connected to investigating the cultural values within World Values Survey Project. The second part of our methodology is related to the investigation of the cultural values within the World Values Survey Project. The World Values Survey is a long-term project that was started in 1981 by Ronald Inglehart. The main goal of this research is to obtain data on the features and values of individual societies. Based

on these data, it is possible to draw conclusions about the development of societies, conduct a comparative analysis of different societies (for this, a cultural map of the world is created), and determine how the change of values over time affects the social, political and economic development of a particular country. Values within the framework of this theory are defined as the most general tendencies to prefer a particular state of affairs over others, to consider it to be good. Quite often, such tendencies are unconscious, but they influence behavior, life goals, and the choice of means to achieve them in various areas. Inglehart's theory is based on the assertion that, historically, survival values associated with traditionalism have prevailed.

The survey stage as part of the Seventh Wave of the World Values Survey in Ukraine was conducted from July 21 to August 17, 2020 (the total number of respondents was 1,289 interviews; the survey was conducted by the Info Sapiens company and the NGO "Social Monitoring"). The sample represents the entire adult population and the entire territory of Ukraine, apart from the parts of Donetsk and Luhansk regions not controlled by the Ukrainian government, as well as the Autonomous Republic of Crimea (this can also be considered the specificity of the seventh wave for Ukraine). The results of this study demonstrate the preservation of the general trend for Ukraine: the value-cultural field of Ukrainian society is characterized by a contradictory and very slow departure from post-Soviet orientations in the spheres of the state and political system, the economy, the formation of interpersonal relationships, and the legal system (Shurenkova, A., Pavlova, D., Dmytruk 2020).

Based on the general principles of the concept of political culture and the results of the last wave of the World Values Survey, we tried to map the democratic political culture of youth. For this purpose, we define two dimensions of political orientations: democratic versus non-democratic orientation and political activity versus political passivity.

To determine the position of the country on the map, we conducted a factor analysis based on the results of the answers to such questions within the framework of the World Values Survey. To compare the situation in Ukraine, countries that are neighbors of Ukraine and also had post-communist experience were also chosen; at the same time, at the moment, they are at a higher (as in the case of EU member states) or a similar (as in Moldova, Georgia) stage of political modernization and democratization (Poland, Slovakia, Czech Republic, Romania, Bulgaria, Hungary, Moldova, Georgia).

DATA AND METHODS

We received data from the seventh wave of representative national surveys of the World Values Survey (WVS) and the European Values Survey (EVS) conducted in Bulgaria, Czech Republic, Georgia, Hungary, Moldova, Poland, Romania, Slovakia, Ukraine during 2017-2020¹. Defining an indicator to measure particular sentiments is important when studying public opinion. There is debate in the literature regarding the measurement of support for democracy. Most studies measure support for democracy at the individual level by asking respondents whether democracy is the "best form of government." However, there is an alternative approach that focuses on questions that measure satisfaction with the functioning of democracy in a country (Neundorf 2010)². Thus, in the research, we will use the results of surveys that directly relate to practical issues: (1) People choose their leaders in free elections; (2) Civil rights protect people's liberty against oppression; (3) Women have the same rights as men. We followed a similar path regarding the construction of the concept of "political activity" and chose the following questions: (1) Signing a petition; (2) Joining in boycotts; (3) Attending lawful/peaceful demonstrations; (4) Joining unofficial strikes.

We conducted a series of factor analyses to ensure these questions are consistently grouped. Factor analysis allows you to check whether the answers to several questions are conditioned by a latent variable. The results of the factor analysis show a clear grouping of the questions in each data set. Moreover, moderate variance in each data set according to the Kaiser-Meyer-Olkin test. That is, in the answers to statements about democracy and political activity, the variance ranges from 61% to 72%, which is due to the influence of one latent variable in each data set of the studied countries. The component loadings for each statement are more significant than 0.72, indicating that each statement positively correlates with the latent variable by more than 72 percent. We believe that these

¹ Haerper, C., Inglehart, R., Moreno, A., Welzel, C., Kizilova, K., Diez-Medrano J., M. Lagos, P. Norris, E. Ponarin & B. Puranen (eds.). 2022. World Values Survey: Round Seven - Country-Pooled Datafile Version 4.0. Madrid, Spain & Vienna, Austria: JD Systems Institute & WWSA Secretariat. doi:10.14281/18241.18

² Neundorf, Anja. 2010. Democracy in Transition: A Micro Perspective on System Change in Post-Socialist Societies. *The Journal of Politics* 72 (4):1096–108.

questions are better suited to understanding satisfaction with the effectiveness of democracy and political participation than normative questions.

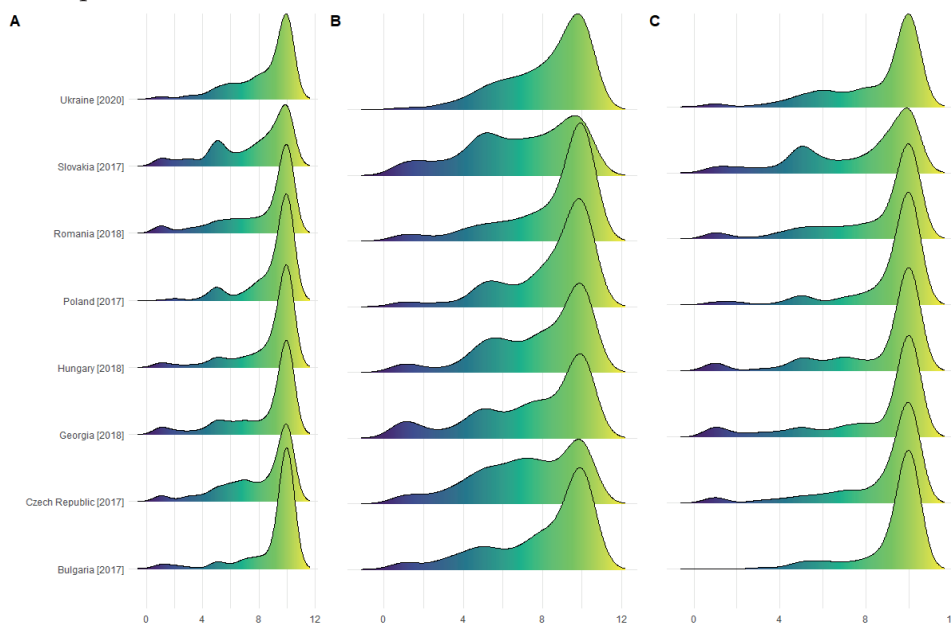


Figure 1. *Young Peoples' Responses to characteristics of democracy (15-29 years)*³

Source: World Values Survey: Round Seven.

Note: A – People choose their leaders in free elections; B – Civil rights protect people's liberty against oppression; C – Women have the same rights as men.

Among respondents aged 15-29, residents of Bulgaria (81.2%) are most convinced that their leaders are elected in free elections. Young people in Slovakia are the least convinced of this (45.7%). Young people in Romania are most confident that civil rights protect their freedom from oppression (66%), and young people in Slovakia are the least convinced of this (33.2%). The state of ensuring equal rights for men and women is most positively evaluated by the youth of Bulgaria (78.5%) and the least by the youth of Slovakia (47.9%).

³ Many things are desirable, but not all of them are essential characteristics of democracy. Please tell me for each of the following things how essential you think it is as a characteristic of democracy. Use this scale where 1 means “not at all an essential characteristic of democracy” and 10 means it definitely is “an essential characteristic of democracy”.

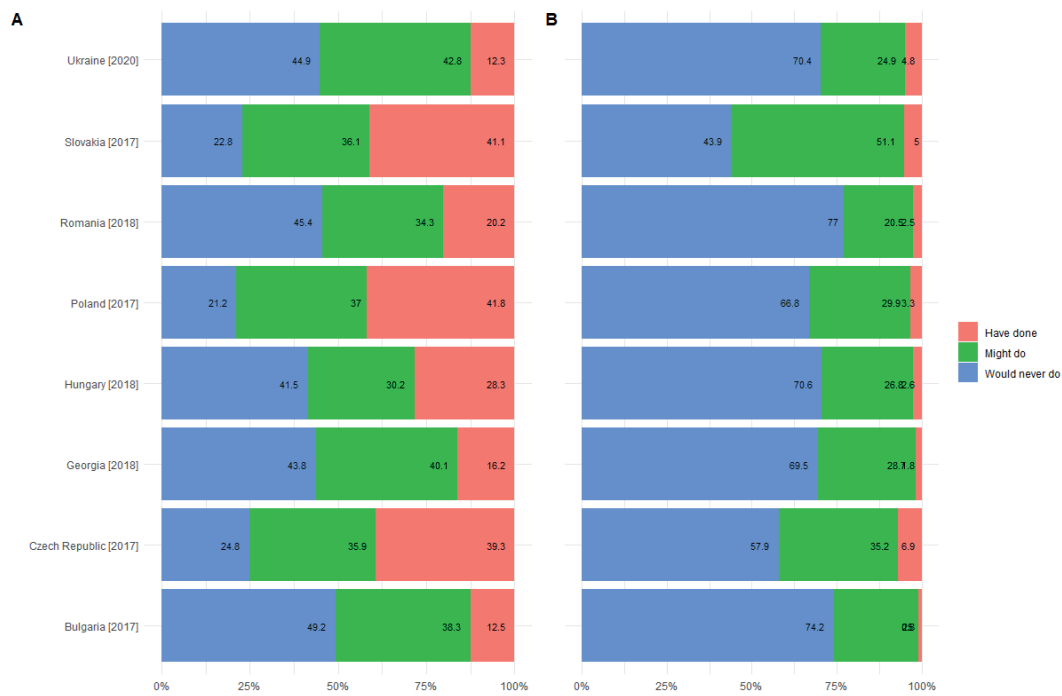


Figure 2. *Young Peoples' Responses to some forms of political action (15-29 years)⁴*
 Source: World Values Survey: Round Seven.
 Note: A – Signing a petition; B – Joining in boycotts.

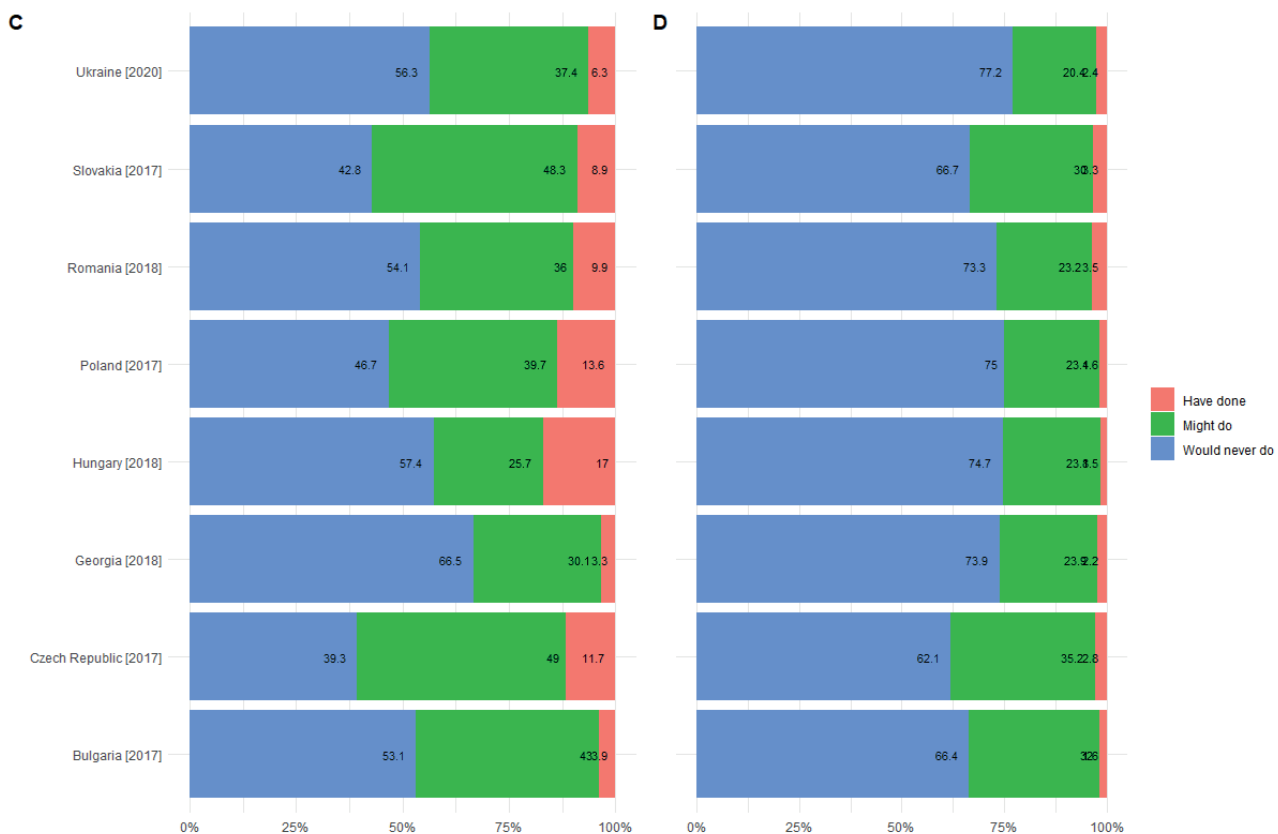


Figure 3. *Young Peoples' Responses to some forms of political action (continuance)*
 Source: World Values Survey: Round Seven.
 Note: C – Attending lawful/peaceful demonstrations; D - Joining unofficial strikes.

⁴ Whether you have done any of these things, whether you might do it or would never under any circumstances do it.

The results of a public opinion poll on signing petitions indicate a significant disproportion among the youth of the selected countries. In Poland, almost every third respondent aged 15-29 signed petitions (41.8%), while this indicator is 12.3% in Ukraine. Young people in the Czech Republic (6.9%), Slovakia (5%), and Ukraine (4.8%) took part in boycotts the most and the least in Bulgaria (0.8%). Hungary's youth participate the most in attending legal and peaceful demonstrations (17%) and the least in Georgia (3.3%). It is interesting that the youth of Hungary join the unofficial strikes the least (1.5%), and the youth of Romania (3.5%) and Slovakia (3.3%) the most.

VALUES AND PRINCIPLES OF CIVIC EDUCATION OF YOUTH.

Our analysis of young people's political activity and their democratic orientations shows that in almost all post-Soviet countries, there is a need to develop and implement an effective system of civic education for young people. Based on this, we intend to provide some recommendations on civic education principles based on values that support and strengthen the development of a democratic political culture. Implementation of the principles of civic education for young people should also relate to rethinking the role of universities and higher education in the modern world. Criticism of the contemporary university is very often heard that it has ceased to play its role as an institution that forms a holistic worldview of a person. The university is also criticized for the fact that it is increasingly instrumentalized, focusing on the formation of only those competencies and knowledge needed for a specific type of professional activity. As Elizabeth Hollander states, "Over the past several decades, however, the role of higher education in educating the next generation of active citizens has been overshadowed by a focus on the transfer of disciplinary knowledge and preparation for professional life. The recent desire to reassert the public purposes of higher education has sprung from concern over decreasing levels of 'social capital' and over whether the next generation is willing and prepared to take up the responsibilities of democracy." (Hollander 2007: xvii). Nevertheless, it is in universities that the worldview of citizens with orientations of democratic political culture should be formed.

Civic education should primarily focus on forming a person's position as a member of the political community. To do this, initial courses that deal with worldview issues (philosophy, political studies, ethics) should include questions that deal with a sense of self-worth, respect for human rights, and the ability to protect them. It is also appropriate to use the potential of philosophical counseling and coaching, which creates conditions for individual work, especially for representatives of youth who need additional attention or who wish to deepen their knowledge of political philosophy and ethics (Shevchuk D., Shevchuk K. and Matuskevych T. 2022: 48-60). We also propose to use different approaches to developing the civic activity of youth. Some of them were approved in Ukrainian context (Shevchuk, Matuskevych, Kolesnyk 2021).

In general, the main competencies that the civic education of young people should form are presented in the literature in the following way:

- 1) Knowledge, recognition, and compliance with laws. A sign of democratic citizenship, civic virtue is a person's ability to respect the norms and rules adopted in society and to fulfill the duties assigned to him/her by the community. An indicator of citizenship related to this is the loyalty to recognition of existing laws, authorities, and consent to be in the existing "legal field." The culture of citizenship is determined by people's legal education level and their understanding of what is legal and illegal.
- 2) Tolerance and willingness to compromise, to resolve conflicts through certain agreements. This feature of a democratic political culture presupposes an individual's awareness of the multiplicity and diversity of the world, respect for the interests and rights of others, and readiness for mutually beneficial conflict resolution.
- 3) Participation in joint affairs. Thanks to civic education, young people must be convinced that the stable existence of a free and legally regulated society, the effective solution to the problems of community life require their direct and interested participation, the ability to make balanced choices, knowledge of the rules and procedures for decision-making and their implementation. Involvement in the community's life, particularly the student team, should become an essential component of civic education (Karnauch 2007: 84-85).

Among the principles of civic education, special attention should be paid to the values of freedom, trust, and civic activism.

Regarding the value of freedom, one should pay attention not only to the liberal concept of freedom, presented in Isaiah Berlin's work *Two Concepts of Liberty*. It is expedient to turn to alternative conceptions of freedom, such as, for example, the Republican one. Republican political philosophy offers its vision of freedom as non-dom-

ination. It fundamentally differs from the liberal concept of freedom as non-interference. Quentin Skinner gives the following definition: freedom is a matter of status: the status of a free person, that is, a person who is not dependent on the will of another, as opposed to the status of an enslaved person. A republican, unlike a liberal, associates freedom not with the absence of interference but with the lack of dependence. Thus, we have here a broader and difficult-to-implement concept of freedom. The advantages of freedom as non-dominance are that it introduces predictability and the possibility of planning, removes the need to build sophisticated behavior strategies in front of more influential and powerful persons and institutions and frees the constant feeling of dependence and defenselessness from arbitrariness. Republicanism teaches to be a free person, who walks with a decently raised head, is not afraid to express his opinion, feels that he/she is equal to others, and can directly and frankly look others in the eyes. Different concepts of freedom should complement each other because they create prerequisites for developing the worldview of young people, which lays close prerequisites for forming a democratic political culture.

Following the truth is an essential virtue for developing a democratic political culture in modern conditions. This virtue is especially important today in times of information overload, conflict of interpretations, and post-truth. Suppose we ignore the ability to follow the truth. In that case, we depart from our human nature (Aristotle wrote that all people naturally seek knowledge, and Cicero adds that it attracts all of us to itself and carries with it a burning desire to know and study). To this is also added the observance of the order of thinking and the conscious and critical “consumption” of information.

Trust, which is a civic value that forms a community, should be a basis of a democratic political culture. In the work of Robert Putnam, *Making Democracy Work* (Putnam 1993), it is emphasized that trust is the main component of social capital because it stimulates cooperation between members of society. According to Putnam, we have another pattern, the greater the level of trust in society, the greater the probability of cooperation. However, the latter statement has limitations since an excess of social capital can generate conformity and social divisions (through the creation of separate closed communities within which there is a high level of trust between members who do not trust others outside of these associations). Trust in the social dimension has a universal character. Any social formation reveals practices of trust and respect for the Other and contains a certain level of social capital at its core. Community relations built on trust reveal to us the stability of certain types of communicative communities. They are, in a certain sense, characterized by universality, developing and becoming more complicated during historical development, as well as acquiring specificity because of manifestation in local socio-cultural conditions. Therefore, the formation of trust among young people - both horizontal and vertical - is essential for laying the value foundations of a democratic political culture.

Civic activism should be formed by familiarizing young people with the principles of democracy and motivating them to create institutions that support freedom and dignity. In other words, civic education should include an aspect of learning how to be an architect of one's state. Political institutions in democratic societies should be imbued with the idea of freedom and ensure the realization of human dignity. In addition, it is also important to teach ways of implementing one's will in-laws. In a democratic society, there should be no domination, and freedom should be realized as the highest civic value. Thus, laws should not be foreign to the will of citizens but should embody their will in themselves. Because otherwise, if laws do not reflect the will of citizens, it will mean that citizens will be forced to obey someone else's will, which will be a form of unfreedom.

CONCLUSION

The process of developing democratic values is durable, demanding, highly sensitive to the environment, contexts, and discourses, and requires significant political and educational efforts. This needs the holistic approach implementation and the introduction of democratic values into the philosophy of education, educational policy, programs and projects, curricula and educational practices, the management system, and the functioning of educational institutions. Therefore, changes in civic education agenda are necessary at all educational levels: from kindergarten to university, which will ensure consistency, permanence, and sustainability of democratic transformations.

In the post-truth era, clear value orientations in modern democracies are first being eroded. This poses a threat to political culture and democratic institutions. As a result, the reluctance to think rationally, rely on facts instead of emotions, avoid deception, develop one's civic competencies, and ignore the truth spreads and dominates. The presented study demonstrated that young people are susceptible to changes caused by the transformation affecting the political culture and socio-cultural situation. This determines the need to develop civic education to

support democratic political culture.

Democratic political culture is based on a set of values that ensure the transparency of the functioning of political institutions, the legitimacy of the political regime, and the culture of social communication. Post-truth can distort this foundation because it encourages doubts about value orientations. That is why we concluded that the value base should form educational programs aimed at educating thinking citizens. Among the values and orientations that should be introduced into the system of civic education for young people, special attention should be paid to freedom, following the truth, trust, and civic activism.

To increase democratic orientations and political activism, young people must become motivated to exercise and defend their political rights and freedoms. At the same time, it is important to develop a reflection on public problems. Civic education should be focused on developing individuals' ability to reason, analyze, raise questions, seek answers, draw conclusions, adequately navigate the political situation, adapt to social relations, and protect their interests. The result of reflection on public problems and self-reflection on one's own political orientation and activism should be the rejection of a paternalistic attitude towards the state and overcoming the feeling of threat from state institutions regarding the limitation of individual autonomy. Young people should develop a critical attitude towards the authorities, which is one of the prerequisites of democracy.

REFERENCES:

- Almond, G., Verba, S. (1963). *The civic culture. Political attitudes and democracy in five nations*. Princeton: Princeton University Press, 562 p.
- Bacia, E., Pazderski, F., Żmijewska-Kwiręg S. (2015). *Edukacja obywatelska w Polsce. Analiza aktualnej sytuacji, zidentyfikowanych potrzeb oraz szans i barier rozwoju*, https://eul.ceo.org.pl/sites/eul.ceo.org.pl/files/edukacja_obywatelska_w_polsce.pdf
- Cicero (2021). *On Duties*. Cambridge: Cambridge University Press, 194 p.
- Giroux, Henry A. (2018). “What Is the Role of Higher Education in the Age of Fake News?”, in: Michael A. Peters, Sharon Rider, Mats Hyvönen, Tina Besley (eds.). *Post-Truth, Fake News. Viral Modernity & Higher Education*, Singapore: Springer, P. 197-224.
- Haerpfer, C., Inglehart, R., Moreno, A., Welzel, C., Kizilova, K., Diez-Medrano J., M. Lagos, P. Norris, E. Ponarin & B. Puranan (eds.) (2022). *World Values Survey: Round Seven - Country-Pooled Datafile Version 4.0*. Madrid, Spain & Vienna, Austria: JD Systems Institute & WVSA Secretariat. doi:10.14281/18241.18
- Hollander, E. (2007). “Foreword”, in: Lorraine McIlrath and Iain Mac Labhrainn (eds.). *Higher education and civic engagement : international perspectives*, Burlington: Ashgate Publishing Company, P. xvii-xx.
- Inglehart, R., Welzel Ch. (2005). *Modernization, Cultural Change, and Democracy: The Human Development Sequence*. Cambridge: Cambridge University Press, 333 p.
- Jankosz, M. ed. (2018). *Postprawda: spojrzenie krytyczne*. Kraków: Wydawnictwo Naukowe Akademii Ignacium w Krakowie, 330 p.
- Karnauh A. (2007). “Hromadyans’ka osvita jak zasib formuvannya politychnoji kultury molodi”, *Politychnyj Menedzhment*, Nr 6, pp. 82-88.
- Matsiyevsky, Yuriy. (2021). «Mixed Values and Societal Constraints: The Weak Prospects for Authoritarianism in Ukraine.» *Demokratyzatsiya: The Journal of Post-Soviet Democratization, Project MUSE* muse.jhu.edu/article/785763.
- Neundorff, Anja. (2010). “Democracy in Transition: A Micro Perspective on System Change in Post-Socialist Societies”. *The Journal of Politics* 72 (4):1096–1108.
- McIntyre, L. (2018). *Post-truth*. Cambridge: MIT Press, 216 p.
- Putnam, R. (1993). *Making Democracy Work. Civic Traditions in Modern Italy*, Princeton: Princeton University Press, 258 p.
- Shevchuk D., Matusyevych T. (2017). “Discursive Identity and Problem of Social Identification”, *Analele Universității din Craiova. Seria: Filosofie*, Nr 39 (1/2017), pp. 194-201.
- Shevchuk, D., Matusyevych, T., Kolesnyk, L. (2021). “Youth civic education: Global trends and the Ukrainian case”, *Youth Voice Journal*, 2021 (Special issue 2), pp. 46–56
- Shevchuk, D., Shevchuk, K., and Matusyevych, T. (2022). “Philosophical counselling: synthesis of the essence and modern tendencies of philosophy”, *Journal for the Study of Religions and Ideologies*, vol. 21 (61), pp.48-60.
- Shurenkova, A., Pavlova, D., Dmytruk, D. etc. (2020). *Ukraine in World Values Survey 2020. Resume of the Analytical Report*. Kyiv: NGO Ukrainian Centre for European Policy, 82 p.
- Zelenko, H. ed. (2021). *Zminy politychnykh rezhyimiv i perspektyvy zmichennya demokratii v Ukraini*. Kyiv, 416 p.