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THE INFLUENCE OF COVID-19 ON THE SPIRITUAL WORLD OF STUDENTS FORMATION IN THE CONDITIONS OF GLOBALIZATION CRISIS

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The article highlights the main transformation processes of the modern world – the transition to a new civilizational structure as an informational and globalization processes that unfolded at the end of the twentieth century. The main approaches to understanding the essence and main directions of globalization are characterized in a concentrated concise form. It is noted that the theoretical concepts of this process considered the desire of the subjective factor, and natural factors were not predicted. This one-sidedness in explaining globalization was perceived only when a "pitfall" – Covid -19 – arose in this process.

Covid-19 is explained as a natural pathogen, as a global "quantum" of negative impact on the sphere of material and spiritual production. The concept of "quantum" in the article is used to research and understand the basis of most medical macros. It is indicated that such "quanta" in the history of mankind were epidemics, diseases, today Covid -19, arising from the predatory strategy of environmental management. Revealed its destructive impact on the spiritual life of society, its basic component of education. In the context of this goal, the main directions of the crisis that is emerging now are revealed. Objective substantiation is attributed to them and received: a decrease in the level of personal knowledge; decline in the practical training of future specialists, due to the transition to distance learning. Attention is focused on the complexity of the formation for a worldview through the termination of the connection between the teacher and the student. The problems with the formation of the mentality are characterized, the essence of the mental field is explained, its components are highlighted. The statement of the problem of the relationship between education and morality is emphasized.

Keywords: globalization, civilization, Covid-19, quantum, spirituality, education, distance learning, worldview, national identity, mentality.

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ВПЛИВ COVID-19 НА ФОРМУВАННЯ ДУХОВНОГО СВІТУ СТУДЕНТІВ В УМОВАХ КРИЗИ ГЛОБАЛІЗАЦІЇ

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У статті виокремлено як основні трансформаційні процеси сучасного світу – перехід до нового цивілізаційного устрою – інформаційного та глобалізаційні процеси, які розгорнулися наприкінці ХХ століття. У концентрованій стислій формі охарактеризовано основні підходи до розуміння сутності та основних напрямів глобалізації. Зазначено, що теоретичні концепти цього процесу враховували прагнення суб'єктивного чинника, природні чинники не прогнозувалися. Ця однобічність у поясненні глобалізації була сприйнята лише тоді, коли на шляху цього процесу виник "підводний риф" – Covid-19.

Covid-19 пояснений як природний патоген, як глобальний "квант" негативного впливу на сферу матеріального та духовного виробництва. Поняття "квант" у статті використовується для дослідження та розуміння основи більшості макроутворень медичного характеру. Зазначено, що такими "квантами" в історії людства були епідемії, хвороби, сьогодні Covid-19, що виникають із хижацької стратегії природокористування. Розкрито його руйнівний вплив на духовне життя суспільства, його базову складову освіти. У контексті поставленої мети розкрито основні напрями кризової ситуації, яка складається зараз. До них віднесено та отримано об'єктивне обґрунтування: зниження рівня особистісного знання; спад практичної підготовки майбутніх спеціалістів, у зв'язку з переходом на дистанційну форму навчання. Акцентовано увагу на складності формування світогляду через розірвання зв'язку викладача та студента. Охарактеризовано труднощі з формуванням менталітету, пояснено сутність ментального поля, виокремлено його складові. Підкреслено порушення проблеми взаємовідносин освіти та моральності.

Ключові слова: глобалізація, цивілізація, Covid-19, квант, духовність, освіта, дистанційне навчання, світогляд, національна самосвідомість, менталітет.

Introduction. The modern world of social relations is in a new stage of intensive changes when there is a large-scale deployment of socio-tectonic shifts and faults in all spheres of human existence. These changes are due to the establishment of the information society: the collapse of the USSR and an attempt to form a unipolar world, which the United States has abandoned today due to the emergence of strong "players" in this arena – China and Russia; global change and development of complex economic and financial systems; increased political and military instability; greed, environmental management strategies and others. These problems reflect a sharp bias in the development of modern civilization, clarification of its essence and directional arrows, and also demonstrate the fact that the modern

world is woven of contradictions and conflicts, fluttering in contrasts in all spheres of life, regardless of countries and peoples.

These intensive changes and negative processes have been further exacerbated by the theory and practice of globalization. But the theoretical constructs of this process were one-sided, they painted well the future of mankind, took into account the actions and interests of the subjective factor, and natural factors, their influence on the fate of mankind, were not taken into account. And as a reminder of ignoring natural factors, humanity in 2019 faced the coronavirus pandemic, which swept almost the entire world. Covid-19 acted as a global "quantum" of negative impact on all spheres of human activity, brought chaos to the economy, financial sphere, revived the beneficiary (in particular, in Ukraine),

revealed the new significance of the workforce for a number of EU countries.

But the coronavirus pandemic has had a particularly negative impact on the spiritual life of mankind, in which the priority today belongs to education, since a person of the future is formed in the educational space: his intellect, innovative type of thinking, knowledge, information resources, worldview, national identity, mentality, tolerance, humanism and others components of the human spiritual world.

The methodological research toolkit for the stated problem based on an integrated approach, which is due to its interdisciplinary nature. The methodology reflects a wide selection and adaptation of scientific methods and forms in their unity for a true representation of the problem under study. It is based on analysis, historical and logical, description, philosophical criticism, systemic and synergetic approaches, abstraction, and generalization.

Purpose of the article: to reveal the coronavirus pandemic as a global "quantum" of negative impact on education, which is the core of the formation of the spiritual world for the future specialist.

Results and discussion. The global processes of the restructuring of the civilizational existence of mankind, which have unfolded in the modern world, have shown that "humanity has entered a fundamentally new phase of its historical development, which is characterized by the transition from fragmentation of world socio-political and economic ties in their unity, integrity, globality ... Since then, these changes have steadily increased and were most clearly manifested in the second half of the 20th century. Now they are happening so quickly that the world community does not have time to react to them and does not even have time to sufficiently theoretically

comprehend and realize the essence of what is happening" [1; 18]. The modern global world, according to A. Chumakov, – is "a set of natural and social systems, consisting of the geo-, bio- and socio-sphere of the planet Earth" [1:14]. The doctrine of the triosphere is reflected in the article by Academician A. Ursul "V.I. Vernadsky and Global Research", which notes that global problems affect the entire spectrum, and this is "permissions to assert the formation of a global cluster of scientific knowledge" [2: 8-10] on the problems of the globalizing world.

To confirm this thesis, let us turn to the substantiation of the globalization essence. Several studies of the formation for globalization refer to the discovery of America by Columbus. But the scientific interpretation of this process, the substantiation of its essence belongs to the science of the twentieth century, starting with the work of H. Mackinder (1904). "Geographical axis of the Earth", in which he filled the concept of globalism with geographical content, based on the colonial aspirations of developed countries, and determined the nature of the coming twentieth century [3].

Since the 80th of this century, globalization processes began to personify the arrow of the direction of the mankind civilizational development. In 1992, Robertson in his work "Globalization" formulates the essence of this concept, as a process of the formation of the world in the form of a single social space, manifests its essence in various cultural and ideological concepts" [4: 330].

After this work, each of the researchers of globalization included economic, financial, and ideological problems, as well as problems of internal self-determination, the formation of priorities and a new system of values in a single social space. This is manifested in the works of A. Apadurai, W. Beck, I. Wallerstein, E. Giddens, M.

Castells, N. Luhmann, F. Fukuyama, J. Habermas, S. Huntington, M. Elbrow [5, 6, 7, 8, 9, 10]. In the post-Soviet space, A. Anokhin, V. Voronkova, A. Zelenkov, V. Inozemtsev, V. Lukashevich, I. Kefeli, A. Sosnin, V. Stepin, A. Utkin, A. Chumakov, V. Yakovets and many others [11; 12; 13; 14; 15; 17; 12; 1; 18].

The multidimensionality of the phenomenon content "globalization did not allow to give a universal, its clear definition. So, V. Beck includes in this definition not only a set of transnational factors, but also science, culture, and human self-awareness" [5].

Analysis of studies by I. Wallerstein, K. Ohmae, J. Neisbit, D. Rosenau, V. Inozemtsev and others shows that they pay special attention to the determining status of objective transformations of the globalizing world in the sphere of material, economic and financial relations, based on the intellectualization of the world market, the constantly growing influence of transnational capital and TNCs.

Justifying the concept of "globalization", V. Lukashevich writes that "globalization is an objective social process, which the content is the growing interconnection and interdependence of national economies, national political and social systems, national cultures, as well as the interaction of man and the environment. Globalization is based on the development of world markets, services, labour, capital" [15: 15].

The ideas of globalization in the field of socio-political, scientific, institutional, and information-communicative relations appear in the concepts of D. Held, F. Fukuyama, M. Castells, Z. Brzezinski.

The relationship between globalization and civilization appears in the works of S. Huntington, V. Yakovets, I. Kefelli [17; 10; 12], which draws special attention to the importance of the transnational cultural formation and civilizational

spaces, which radically change the processes of individual and collective socialization. Not specifying the components of globalization, V. Anokhina presents it like the "heavenly law" of Confucius, "Leviathan" by Hobbes, noting that "globalization manifests itself in the need for all-inclusiveness and the complex nature of changes that lead to the formation of a global network interactions at different levels of the social system" [11: 152].

Summarizing the above points of view on the globalization essence, it can be noted that it acts as an objective, universal social phenomenon in which geopolitical, geo-economic, geo-finance, geo-civilizational, geo-cultural processes are combined, interrelated and mutually intertwined with each other. Therefore, it is argued that the globalization integration goal is the formation of the general planetary reality of mankind on the basis of objective principles and rules for the formation of a new world order, the integration of economic, political, financial and cultural systems, the acceleration of the exchange of goods and services, the free international movement of capital and labour.

All the globalization concepts represent it beautifully and utopianly, but few pay attention to its all-embracing, immoral nature. In the latter aspect, the work of S. Huntington "The Clash of Civilizations" and the work of A. Chumakov "Global world: clash of interests" [10; 1], which reveal micro-fractures, tectonic shifts in the world social system and substantiate the forms and methods of destruction for the contradictions of the globalizing world.

But a common drawback of all globalization concepts is that they leave in the shadows the problem of survival for the main implementer of globalization projects – a person. It is seen either as a component of the labour market or in the prism of

environmental issues. However, a strategy for the survival of both man and society in the context of globalization is not presented.

To include the substantiation of the survival strategy in the globalization processes mankind will need something extraordinary in the structure of social ties. And on the way of the global peace there was a rock, a "pitfall", which the world stumbled upon – Covid-19. Of course, humanity has experienced many epidemics, various diseases, natural and social upheavals. A year before the coronavirus pandemic, P.A. Vodopyanov (Belarus) and V. Krisachenko (Ukraine) in his work "The Strategy of the Existence of Mankind" (2018) reveal these shocks of the existing on specific facts, in different parts of the world, predict future epidemics based on the violation of the co-evolutionary processes of the relationship between nature and humanity. They write: "These and other diseases are caused by the growing pollution of the environment, as a result of which the rate and speed of biological evolution change, and therefore it can be assumed that infectious diseases will grow at an exponential rate. Even a cursory and brief excursion into the vital aspects of epidemiological diseases leads to the conclusion that today there is a real threat to human civilization. Advances in medicine cannot replace this undoubted fact that a person is not able to change the laws of evolution of the biosphere without prejudice to himself" [19: 221]. A year after the release of their work, the COVID-19 epidemic broke out in the world. Their prediction came true. But this work is an SOS in the ocean of globalization work. If they did not take in the implementation of the concept of sustainable development approved by the UN, then the theorists of globalization will either be sceptical about this work, or they will not be interested at all.

Covid-19 appeared as a global "quantum" of negative impact on socio-economic, co-evolutionary, medical

processes, as a response of nature to the attitude of man towards, as it's revenge on man for its predatory strategy of environmental management and warnings about the need to radically change this strategy. Quantum is used to explore and understand the foundations of most macro features. And no matter what theoretical constructs are put forward by researchers of modern global processes of human development: if they did not turn their views on its future, nature, and human life itself always adjust these processes. The coronavirus pandemic today gives the right to argue that the interrelation of objective and subjective factors is often not considered in different globalization concepts. If to natural disasters that occur in different forms – tsunamis, tornadoes, earthquakes, volcanic eruptions and others, humanity has already partially adapted and reconciled, despite the fact that they take human lives, destroy material and spiritual values, then to social the cataclysms that are generated by humanity are difficult to adapt. Here all the negative of the subjective factor is in charge: craving for power; domination over other people and entire nations, manifested in slavery, colonial oppression; hatred; envy; venality; deception: greed; cruelty. It is this factor that has given rise to a whole range of global problems that require urgent solutions.

The coronavirus pandemic has sharply exacerbated the rhythm of people's adaptation to the conditions of life in the global world. And in the collapse conditions of the usual forms of life organization, people have learned to somehow survive, to adapt to an unstable, indefinite, non-guaranteed existence. This adaptation has become a natural reaction to the negativism of globalization processes, and the coronavirus pandemic has brought not just social chaos to the rhythm of life, but has grown into social fear, knocking down the entire process of

material, informational and spiritual production. And the problem of self-organization for social production arises. The theoretical constructs of this self-organization are laid down in a synergistic approach. From the standpoint of its application, "self-organization can be defined as the emergence of a new whole formed by the coordinated behaviour for the constituent elements of the original environment. The defining point in self-organization is the emergence of a possibilities set for further selection through large-scale fluctuations. Development, understood as spontaneous natural self-organization, can be associated with a stable pattern only as a transition from one relatively stable systems to others, and at the level of the development successive phases of a nonlinear dynamic process, a transition is made to the next choice of stable structures, and the other scenario enters into chaos" [13: 29]. Covid-19 sharply exacerbated the unevenness but not the linearity of development, increased the impossibility of self-organization for the social system in order to bring it out of chaos into order, showed that today this system is in a state of stagnation, turning into stagnation. And the good ideas of the globalists to turn a large and immense world, which contains more than 2000 peoples, into a "global village" turned out to be a utopia. The coronavirus pandemic has rejected a significant portion of the peoples on the outskirts of this "global village".

In what areas of human activity did Covid-19 inflict the most tangible blows, while showing the one-sidedness of various globalization projects?

This, in terms of the economy, was reflected in a sharp drop in the GDP of the developed countries of the world; finance; from the labour market, and, of course, from the spiritual production sphere. Today, experts say that in 2-3 years the countries will return to GDP

growth, financial problems will stabilize, the market of working sons will enter the usual rut, material difficulties and hardships will be overcome.

However, the sphere of spiritual production will not recover quickly. Spirituality is the "litmus paper" that distinguishes us today from past generations. It has a multidimensional nature; its dimensions are found in all phenomena of material and spiritual culture. It was not for nothing that Protagoras argued that "man is the measure of all things" [20: 107]. Spirituality includes a person in various social processes, thereby defining their people's peace of mind, reveals the creative meanings of social dynamics.

Spirituality is a special consistency of the human activity meanings in the system of social life. It is dynamic in the nature of development, in the forms of its manifestation, and especially in the formation of "The concept of spiritual being, writes V. Yazikovich, based on the interpretation of spirituality as the highest human ability, a source of meaning and personal self-determination.

Consciously transforming reality, a person builds a sphere of moral, artistic, and religious values over nature and the social world ... Unlike intellect, spirit and spirituality are related to a specific person" [21: 132]. Spiritual values act for a person in the process of his cognitive and practical activity as the initial worldview, methodological and axiological guidelines, norms, and attitudes that set the perspective and horizon of perception and transformation of reality. "Spirituality expresses the human-creative potential of an individual. It directs this potential in the channel of its activity, which expresses its purposefulness, gives this activity a constructive, creative character ... Structurally, spirituality can be represented based on such an understanding of its essence and subject as a system of spiritual values

(beliefs, principles, ideals) and corresponding them of spiritual needs and interests, feelings, emotions, experiences"[29: 23].

With the education formation in the structure of spiritual production, it becomes its basic strategic component, and appears as a special value sphere, the tasks of which were associated with the systematization and methodological transfer of accumulated theoretical knowledge by mankind to the next generations, as well as the formation of the spiritual development of the individual. Having turned at the end of the twentieth century into a megatrend of social development during the transition to the third wave of civilization - informational, education appeared as an epistemological and axiological component of information production. And it has become more tangible that without education, society will not be able to resolve positively the problems complex and contradictions that have developed in its existence. "Education is a kind of "Ariadne's thread", which in critical epochs, like modern ones, mankind clearly feels its physical and spiritual insecurity, experiencing a deep cultural and intellectual crisis, helps not only to understand, but also to substantiate the architectonics of modern civilizational dynamics" [23: 36]. And the coronavirus pandemic has dealt an overly sensitive blow to education. Today it is moving into a state of stagnation, and this is the path of its transition into stagnation, the path of a rollback from the demands of the Club of Rome Jubilee Report (2018) "Come On! Capitalism, myopia, population, destruction of the planet", which reflects the call for a "new Enlightenment". In the opinion of the authors of this report, education should actively use the abilities of each itself individual and help others learn: it should cite in universal values, focus

on the sustainability of the subject's knowledge; cultivate integral thinking.

These education requirements are voiced in the materials of the Beijing Philosophical Congress (2018) "Learning to be human". And today, the rapid development of computerization, informatization, space and military technology and other types of technical and technological process push their creator - an educated person - into the "shadow" with even greater force. But everyone understands that these achievements are nothing more than a "shadow" of his intellect, thinking, the implementation of the ideas of its spiritual perfection. It is an actively being and only thanks to its activity the civilization type is reproduced and changed. Training of such a person who meets the requirements of the modern information market is entrusted to education. Its main task is to form the intelligence of a specialist - a person with flexible thinking, capable of restructuring to meet the requirements that are constantly changing. Therefore, a transition to a new education paradigm is necessary, which can be explicated as follows. "The noosphere-information paradigm is a qualitatively new formation level of the innovative type of students thinking based on the information resources of society and which on the basis of creative methodology and the modern science achievements contributes to the formation of a new level for individual and social intelligence" [23: 313].

Despite the fact that today it is difficult to objectively represent the level of the new civilizational development of mankind, it is difficult to determine the noospheric power of this education paradigm, it is difficult to predict its results in relation to what mankind expects more, nevertheless it can be argued that such an understanding of the new education paradigm expresses the fact that what is implicit in it. And it contains four basic components -

noospherization of education, its intellectualization, informational content, and a humanistic vector. And all the components of this paradigm have been negatively influenced by Covid-19 on their development. What does it consist in?

First, the level of the student's personal knowledge is sharply reduced. The online system does not allow to objectively determine the level of this knowledge. The result of such training will be a decrease in the intelligence of the future specialist, the level of his qualifications. The grades given to students at the end of the academic year in distance learning, in connection with the coronavirus pandemic, do not reflect the real knowledge and level of training of a specialist, let alone his practical training. But we send graduates to the market of information resources, this is an intellectual product (whether it is a European or domestic market). "Information market, writes M. Zarenin is a sphere of commodity exchange on a commercial basis with products of intellectual labour ... in accordance with market supply and demand" [24: 73]. It is good if our graduates are in demand, and not be certified unemployed.

Secondly, we lose control of the forming process the student's spiritual world. The educational system of Ukraine is being transferred to distance education, but this system is not ready for it. Previously, neither the Ministry of Education and Science of Ukraine, nor the rectors of institutions seriously trained the teaching staff for this form of education. Several higher educational institutions have weak technical support and there is no software for this form of education. There are no special laboratories at the departments for conducting classes remotely. The basis of the pedagogical process was laid on the teacher's home computer. He contacts students a little, reads short lectures (on the zoom

system only 40 minutes is free, and then the teacher pays for it) and notes the literature that must be used to study the subject. We all know how to use a computer, but can everyone do high-quality distance learning? If it is a little easier for teachers of technical disciplines, they use graphs, diagrams, formulas when reading a subject, do not reflect the formation processes of the spiritual world, a student, then social sciences, especially philosophy, it is difficult in the context of the coronavirus pandemic to identify the spiritual world of a student with the spiritual world of society.

To switch to distance learning, Ukraine had to adopt the experience of other countries, for example, in China. Back in 2007. President Hu said that in the country, "distance learning will help build an educational society in which all citizens have the opportunity to learn throughout their lives. From 2003 to 2007, the central government and local authorities allocated at least 10 billion yuan (US \$ 1 billion) for the organization of modern distance learning" [25: 252]. And how much the Ministry of Education and Science of Ukraine allocated for this process is a secret that is difficult to calculate rationally if the institutions were not ready to switch to this form of education.

Thirdly, it is known that all transformations in the system of social relations are combined with serious changes in the people outlook. A worldview is not only a way of a person's spiritual orientation in the surrounding reality. It is also a certain view of the world, of oneself, of one's place in this world. The solution to the forming problem a student's worldview lies in the philosophical plane. The philosophical worldview is a kind of the civilization sociocultural measure of a person and society. But the formation of such a worldview presupposes, first of all, work with a living person. This work allows us to see the form of movement in his

opinion, to clarify it, to correlate, to reveal the challenges of positive doubts about the truth. We knew the methods and subtleties of the formation of a worldview, we had a lot of scientific developments. Now, through the system of distance education, we lose confidence in an objective assessment of the student's worldview. The computer severed the live connection with the student. And the conclusion is rather unpleasant: we are losing the real process of forming a person's worldview and his quality as a specialist.

Together with the formation of a worldview, we lose the ability to manage the formation process of national identity, patriotic education of students in its various forms. For nationalist-minded groups, this is not a problem; they have their own ideology of the formation processes of both national self-awareness and patriotic love for the Motherland, and higher educational institutions have their own methodology. However, the worldview, patriotism, and national self-awareness, neither the computer nor the television do not do this. An analysis of television programs shows that there are programs like "Razdolbai", "Sissy", "Mamahohotala", "Oh, yes master", and then, westerns, propaganda of the force cult, violence, sex. And what kind of worldview, patriotism, national identity is formed by TV. The state does not exercise due supervision over the quality of broadcast information.

Fourth, a difficult situation has developed with the mentality formation as a manifestation of mentality in the individual consciousness. "The mentality, notes V. Yazikovich, is a characteristic set of ideas, value orientations, life attitudes of a certain group of people (ethnos, nation, socio-cultural group). Mentality is a deep structure of culture, rooted in the psyche, perception and behaviour of people" [21: 91]. Usually, a person does

not notice the peculiarities of his mentality, mental attitudes for his seem most likely self-evident, natural for the special area of his being. From a psychological point of view, the mentality displays nostalgia for the attitudes that were formed by its social group, way of life, traditions, when a person is poisoned into the bosom of another culture, another mental field. Thus, the content of the mentality (mental field) consists of mental complexes that orient people to their living conditions. The mental field determines the perception of the world and himself by a person of a certain culture, its purpose as the highest degree of nature development for its transformation, the meaning and purpose of his life. The mentality of these attitudes complements the worldview foundations of the individual.

The mentality is embodied in the national character of the people, determines its main features and manifestations in various forms. Along with such features as sincerity, openness, tolerance, traditionalism, endurance, resilience, disinterestedness, collectivism, humanity, diligence for the good of the country and others have sharply decreased in their manifestation, that is, we can talk about problems of a spiritual and moral nature, and in general - about the decline of personality culture. G.-V.-F. Hegel argued that the culture of a person is directly related to the level of his education, and the latter is impossible outside the state of morality, when the individual becomes a subject, that is, develops personally. "An uneducated person submits to the power of the strength and confidence of nature ..., but an educated person who is internally strong wants to be herself in everything that he does" [26: 255]. The problem of the relationship between education and morality of a person is also seen in the following thought:

"ignorant people find pleasure in reasoning and condemnation, it is difficult to know the good and its inner necessity. Education, which begins, always begins with condemnation, completed education sees the positive in everything" [26: 292].

Hence, the tasks of education for the mentality formation are in purposeful efforts to educate students, to improve their spiritual and moral potential.

However, for the social sciences, the negative impact of Covid-19 also lies in the fact that the transition to distance learning is giving rise to the rapid development of technocratic ideas. These ideas in education will surely steam themselves, proving that the miracle of the twentieth century - the computer, television and nanotechnology, solve all the problems of material and spiritual production, turn a person into a biological being and the era of technocracy and transhumanism is coming.

Undoubtedly, the loss of education cannot be measured, and Covid-19 appeared as a cliff through which the spirituality of both man and society collapsed.

However, in the coronavirus pandemic, one can also find positive for the development of lifelong education through its distance form. It will undoubtedly revive its content, the methodology for the increment of knowledge. Continuing education is a specific thought process that is personalized and determined by the spiritual needs of the individual. This process should not be chaotic, it needs to be controlled, and of course, the distance form of education will provide effective assistance to the individual in their independent growth of knowledge.

Conclusion. Undoubtedly, humanity will survive the coronavirus pandemic, as it has experienced various epidemics, diseases, and wars. However, scars will remain on his body as a memory of human sacrifice, of the

financial and economic crisis, of the decline in the spiritual world of mankind. The pandemic introduced a significant negative into education as a basic component of spiritual production. For education, they appeared in its complete translation into a distance form, which means, first of all, the severing of the living connection between the teacher and the student. This is, firstly. Secondly, the reins of government and the formation of ideological, intellectual, and innovative attitudes and the student mentality were disrupted. The quality of theoretical and practical training of the future specialist has decreased, and his personal knowledge is falling. Excited Co-evolutionary strategy, which reflects the relationship between nature and society, the formation of the environmental consciousness of the graduate goes to the annals. Sometimes stresses of a natural and social nature gave humanity the opportunity to grow wiser in relations with it. However, humanity will grow wiser, having survived the coronavirus pandemic, in its relationship with nature, its predatory attitude towards it will change, and having revived like a Phoenix from the ashes, his mind will receive a victory of inner spiritual wealth over material wealth - a question for the future.

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